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The Council of Cities

of the

Methodist Episcopal Church

Fourth Annual Meeting

Buffalo :: :: New York

1921

Methodist
Historical Society

Southern California-Arizona
Conference

FOURTH ANNUAL MEETING OF THE COUNCIL OF CITIES OF THE METHODIST EPISCOPAL CHURCH

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Fourth Annual Meeting

of the Council of Cities *of the* Methodist Episcopal Church

THE Council of Cities of the Methodist Episcopal Church is composed of the Corresponding Secretary, and the Superintendent of the Department of City Work, of the Board of Home Missions and Church Extension of the Methodist Episcopal Church and the Executive Secretary and two delegates from each duly organized City Society. It meets annually for the purpose of conference and discussion of the problems met in ministering in an adequate manner the Gospel of Jesus Christ to that part of city communities where the Methodist Episcopal Church has undertaken to interpret Jesus Christ and to plan how Methodism may meet the religious and social needs of the folks of many tongues who make up our urban population.

Statler Hotel, Buffalo, New York

February 22, 23 and 24, 1921

Department of City Work
The Board of Home Missions and Church Extension of the Methodist Episcopal Church
1701 Arch Street Philadelphia, Pennsylvania

SCHOOL OF THEOLOGY
AT CLAREMONT
California

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FOREWORD

Militant Methodists indeed were the two hundred and fifty enthusiastic, forward-looking representatives of ninety-four different cities who as delegates to the Fourth Annual Meeting of the Council of Cities of the Methodist Episcopal Church assembled at the Statler Hotel, Buffalo, New York, February 22-25. A spirit of conquest in the discussions and a yearning for greater spiritual adventures in making the cities of America Christian in the actions taken, characterized a meeting of peculiar significance.

Shall the Church Speed Up?

The meeting opened with an impassioned plea by Dr. M. P. Burns for the Methodist Episcopal Church in the city to relate itself in Christlike service to every need of humanity. His discussion of "The City Challenge and Conquest" analyzed in a frank manner the lethargy of the Church with reference to present industrial, social and economic conditions. Dr. Orrin W. Auman, of Denver, in defining "What Constitutes a Successful Community Church," added to the impression of need at this point, in insisting that "the denomination must come to the task with no other purpose than to serve the whole life of the community. It can no longer hold its peace. It must both speak and act." The cry that the church has not enough workers for this larger task was met by Dr. W. A. Mitchell, of Philadelphia, who outlined "The Church Staff—Its Place and Function," and paid tribute to the church staff of other days—the class leader, the exhorter, the local preacher, and the steward—forerunners of the modern trained special workers.

Where the Shoe Pinches

There was excitement and to spare following the address of Dean James A. Beebe, Boston University School of Theology, on "The Industrial Crisis—Can the Church Meet It." He asserted that "when an industrial crisis holds nations and the world itself in its clutches as has been experienced in the last few months, if the problem is one of ignorance, it is up to the educational authorities and departments to solve; but if evil, or ill-will is at the heart of the trouble, it is a question where only the church can function and it is the clear duty of the church to handle the situation, since that is the only power that is able to cope with it."

Dr. G. L. Lackland, of Denver, responded with a strong presentation of the obligation of the Church in applying its educational, prophetic and redemptive functions to industry.

"If we are to avoid class war, the Church must create an atmosphere of tolerance and brotherhood. We must preach justice as a condition of industrial peace."

The discussion which followed resulted in an insistent demand for an expression covering the Steel Strike report. This desire was referred to a committee, whose report as adopted appears on another page.

Give the Spirit Opportunity

The devotional exercises conducted by Dr. Fred Winslow Adams, of Springfield, Mass., stressed the development of true religion through personality, the essential character of the personal devotion in city work. There was quick response to the message, as indicated by the books purchased on this and other specific subjects from the Methodist Book Concern exhibit in charge of Robert A. Brooks.

The shop service held at the Erickson Manufacturing Company's lunch room by Dr. Roy Smith, of St. Paul, where he spoke on "Bargain Day," was a forceful illustration of the efforts of the Department of Evangelism to propagate this type of work. Dr. R. M. Howell, of Philadelphia, led the singing here and in the Council Meetings. Dr. D. D. Vaughan, of Boston University School of Theology, said, "Street and shop meetings are killing the prejudice among toilers that has caused them to shrug their shoulders, smile and ignore the message of the Church." Along this same line of adopting methods to needs was the address of Mr. George W. Coleman, president of the Open Forum National Council, Ford Hall, Boston, who described the work being done there in creating a brotherhood of man.

"If the nations believe in propaganda of ideas, why should not the church give greater place to doctrinal preaching," asked Dr. Harris Franklin Rall, of Garrett Biblical Institute, in pointing out "The Relation of Doctrinal Preaching to the New Day." "The future will be won by ideas, not force. The ideas and ideals of Jesus are the only ones that are adequate. There should be an ordered instruction in the principles of Christian faith. We should have more teaching sermons." A response from the floor was "Doctrinal, yes. Old terminology, No!"

Bishop Charles L. Mead was greeted with enthusiasm when it was announced that the Denver Area is first in Centenary development. The technical side of "Training Specialized Staff Leadership" was discussed by Prof. W. S. Athearn, of Boston.

"The downtown church should be the most magnetic social center in its area," declared Dr. John Thompson, of Chicago, who spoke on "The Larger Ministry of the Downtown Church." It

should be a prophet's throne, a school of citizenship, a worship shrine. In practical worship we have the mightiest engineering for the redemption of the city." Various ways of "Adapting Evangelism to the City Mind" were outlined by Dr. George B. Dean, of Philadelphia, and "Publicity for City Methodism" was discussed by Dr. Ralph Welles Keeler, of Chicago.

The Evening Sessions

The sessions Wednesday and Thursday evenings were held in Asbury-Delaware Avenue Methodist Episcopal Church," "Buffalo's Cathedral of Methodism," as District Superintendent C. X. Hutchinson called it, in introducing the pastor, Rev. Bruce Wright, on the first evening at an informal reception given by Buffalo's twenty-eight Methodist Episcopal Churches. Besides Dr. Wright, who in welcoming the delegates rejoiced in what he termed his "first refreshmentless reception," a welcome from Bishop William Burt was read by Dr. Daniel W. Howell. It lauded Buffalo as the "head of the greatest area in the church" and deplored "the assumption that the children of our land, foreign or native born, can retain their American touch and at the same time keep out of the public schools." Dr. J. St. Clair Neal, of Baltimore, a Methodist preacher for fifty-two years without a break, "forged out what he had to say on the anvil of the occasion," in responding for the Council. After reviewing the great leaders in the Buffalo Area he rejoiced in what Dr. M. P. Burns, Superintendent of the Department of City Work of the Board of Home Missions and Church Extension, has accomplished through the Council of Cities, which was organized by him. For he said, "We are sitting in conference not as philosophers who have attained, but to seek wisdom for the task at hand." "There is a thrill in the 72 per cent payment of the first year Centenary pledges," said Dr. George G. Vogel, of Newark, N. J. "It is more than ten times as much as Methodism ever did before in its most prosperous year." He discussed the need of personal contact in winning foreign-speaking people to Jesus Christ. Two songs in Italian were sung by Mrs. Stella Tagliatela, wife of our Italian pastor at Buffalo, accompanied on the piano by her son, Pietro, Jr. Dr. P. L. Frick, a former pastor, pronounced the benediction.

In addressing a crowded house on Thursday night on "The Centenary Up-to-Date and the Next Step Forward," Bishop Thomas Nicholson rejoiced that the Centenary has lifted the church out of its "selfish life-boat notion of salvation." "We were using church methods and ecclesiastical machinery which belonged to half a century ago and were wondering why we did not get more results. The Centenary has been the supreme attempt of the Methodist Episcopal Church to meet these new world conditions, the establishing of the kingdom of God in a new social order with the spirit and life of Jesus at the center." Following the address, Dr. Ralph E. Diffen-

dorfer, Chicago, made a forceful argument for the Centenary with an illustrated address, reviewing missionary needs and achievements made possible by the first year of Centenary income.

The Group Meetings

Spirited discussions on special problems relating to City Societies, Foreign-Speaking Work, Goodwill Industries, City Churches, and City Evangelism were discussed each afternoon in group meetings. These groups were led by Dr. L. M. Robinson, New York; Dr. Charles W. Blanpied, New York; Dr. E. J. Helms, Boston; Dr. J. M. M. Gray, Scranton, and Dr. George B. Dean, Philadelphia, respectively. The technique of City Society Work was gone into very carefully and a plea made that the City Societies in the smaller cities be strengthened. It was recommended that the plan of publicity for City Methodism as advocated by Dr. Keeler be adopted. Special attention was called by the Foreign-speaking group to the need of literature in different languages and to the Bureau of Information for Foreign-language publications conducted by the Board of Home Missions and Church Extension, 150 Fifth Avenue, New Cork City; under the direction of Miss Amy B. Greene. A desire was expressed for the organization of workers in special languages.

"Before the church can truly preach the gospel to the poor it must feed the hungry, clothe the naked, visit the sick and aid the unemployed," declared the Goodwill Industry Group, who spent an entire week in Buffalo in a practical training school in connection with the Council of Cities and the Buffalo Goodwill Industries under the leadership of Dr. E. J. Helms. They also advocated that in cities where Goodwill Industries are located churches send their cast-off material to the Goodwill Industries instead of conducting rummage sales.

Rather definite plans for relating the downtown church to the other Methodist Episcopal Churches in the city came out of the conference of City Church Pastors. The relationship to other denominations and to local political, economic, civic and social conditions was treated in carefully prepared papers. In the group studying City Evangelism, attention was called to "the poor and those in prison, the dependents and the delinquents." They commended the work of the Board of Home Missions now being done in Chicago Juvenile Courts under the direction of Dr. F. O. Beck. "There is a new scientific emphasis, yet an emphasis as old as the Gospel. The emphasis of Jesus was upon the redemption of the offender rather than upon punitive payment for an offense, an emphasis upon restoration rather than penalty."

Dr. C. X. Hutchinson, Superintendent of the Buffalo District, acted as host for Buffalo Methodists. Rev. M. M. Brown,

pastor of the Methodist Episcopal Church at Lorain, Ohio, was elected recording secretary of the Council. Dr. L. D. Woodmancy was in charge of local publicity. The local papers gave generous space to the proceedings. The Honorable Frederick A. Wallis, United States Commissioner of Immigration, Ellis Island, was prevented by a railroad wreck from being present. Dr. William M. Gilbert, Director of the Bureau of Foreign-Speaking Work of the Board of Home Missions and Church Extension, and Dr. Alfred E. Craig, pastor Trinity Methodist Episcopal Church, Evansville, Indiana, both of whom were to deliver addresses, were prevented from being present by personal illness.

The delegates were entertained at the Lafayette and Statler Hotels as guests of Buffalo Methodism.

A WORD OF WELCOME

By Bishop William Burt

Bishop of the Methodist Episcopal Church, Resident at Buffalo New York

Gentlemen, Brothers of the Council of Cities of our great Church, we welcome you to this beautiful city of the North, this Queen of the Lakes, and head of the best Area in Methodism.

To some of you, perhaps, who have simply passed through the city on your way East or West, it has never occurred to you to think of Buffalo as beautiful. It is, however, one of the most beautiful cities in these United States. Its system or chain of parks is not surpassed; while its elegantly-kept circles with broad avenues and streets going out from them, flanked by matchless trees and miles of superb residences, are equal to those of any city in America.

Though this is not the most favorable time of the year to see Buffalo, I sincerely hope that you will have the opportunity of a ride through our parks and chief avenues.

Buffalo has a population of over half a millon. This is very cosmopolitan. There are more than 100,000 Poles, about 50,000 Italians, and many Irish.

Buffalo is a very healthy city, as statistics will prove. It is true that we have some wind and snow and rain, especially during the Winter months, but it is also true that we have most delightful weather in Summer. Situated as we are between two great lakes, if there is a breeze anywhere, we get it here.

Buffalo is also one of the most important commercial centers of our land. In one night's ride by train we can arrive at more of the great centers of population than from any one other city in America.

True, it has not grown in recent years as rapidly as its ardent friends had reason to expect, but we are all very happy, however, that the University idea at last asserted itself so that now we have one of the most available locations of any city with the money subscribed for a great university. The outlook is most promising.

The assumption that the children of our land, foreign or native born can retain their American touch and at the same time keep out of the public schools is a mistake. The hope of American born and foreign born alike, rests with the public schools. We will have to come to it some time; why not now, when the key of every primary school in the land shall be in the possession of Uncle Sam.

"We live," said Emerson, expressing the spirit of his times, "in a new and exceptional age." Every age seems to imagine

that it has been assigned the most difficult task. The Apostles, following the instructions of the Master, began in Judea, then in Samaria, Syria, Asia Minor, Greece and the Roman Empire. They first took possession of the great centers of influence.

Our Jerusalem, or Judea, is America, heir of all the past and endowed with prodigious natural resources, God's land in the sense of being the recipient of His special gifts and favors. Many and various are our tasks to-day, but none more pressing than the evangelization of these great cities. The secret of spiritual vision is that we see opportunities about us while the spiritually blind do not see, and the secret of spiritual life is that we possess the courage and power to meet and measure up to these opportunities.

The evangelization of the modern city challenges the attention and the activities of the whole Christian Church. If we fail here, we fail everywhere.

The modern city, notwithstanding its cruel evils and sickening crimes, is the heart and center of our civilization. Here we find art, literature and music and every form of refinement and culture. From here the currents of blood, good and bad, are pumped through the arteries and veins to the extremities of the body politic. The material, intellectual and moral conditions of the whole country are largely determined through these great cities.

The city problem in America has become what it is chiefly because of the great tide of immigrants that have been coming to us, and are coming to us from all other lands. We need these people.

Our prejudices are largely the result of our ignorance. What are we doing for them? We must save them if we would save ourselves, our institutions, or our land.

We shall await with great interest the suggestions and propositions that may come from this council of experts.

THE CITY CHALLENGE AND CONQUEST

By Melvin P. Burns

Superintendent Department of City Work, Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia, Pennsylvania

The Trend of Population Cityward

The nineteen hundred and twenty census, which is now being tabulated, is revealing some very startling and significant facts concerning the present trend of population. The official statement of the Census Bureau declares that more than twenty-five per cent of all the people in the United States are now living in cities of one hundred thousand and over, and it is indicated through very authentic sources that within the next fifteen years seventy-five per cent of the population will be living under urban conditions. This represents an aggregate shift of approximately seven millions of people from rural and open country communities to these large urban centers during the last ten years, and it may be properly assumed that practically this entire shift has taken place within the last six or seven years.

During the decade just closing Akron, Ohio, has increased in population 201 per cent; Springfield, Massachusetts, 45 per cent; Bridgeport, Connecticut, 40 per cent; Toledo, Ohio, 44 per cent; Hartford, Connecticut, 39 per cent; Knoxville, Tennessee, 114 per cent; Youngstown, Ohio, 67 per cent; Indianapolis, Indiana, 34 per cent; Seattle, Washington, 34 per cent. Scores of other cities show varying percentages of increase.

Consider New York City

To indicate, in a very concrete way, the tremendous drift of the people toward the large congested centers, it might be well to call your attention specifically to the situation in America's greatest metropolis. It is stated that within a radius of twenty-five miles from Grand Central Station, New York City, there are living more people than there are in the Dominion of Canada, or than there are in the eleven western states which constitute the field of activity of the Department of Frontier Work of the Board of Home Missions and Church Extension. Indeed, the increase in the population of the New York Metropolitan Area during the last ten years is one million people plus. This is equal to the total present population of the States of Wyoming, Arizona, Delaware, Nevada, and Vermont. The increase in the population of Akron, Ohio, during the last ten years is larger than the present population of either the

State of Wyoming or Nevada. Greater New York never ceases to excite the profound wonder of the individual who makes a specific study of its life.

The Metropolitan Area of New York has been correctly called the "Metropolis of Mankind." It includes practically one-twelfth of the population of the American Republic. Everything that relates to daily life in New York startles the imagination of the ordinary individual. Four transients arrive in the city every second, a passenger train comes into the city terminals every fifty-two seconds and a ship clears the harbor every forty-two minutes. A wedding takes place every thirteen minutes, a child is born every six minutes, and a funeral is held every fourteen minutes. There is a real estate transfer effected every twenty-five minutes, a new building is erected every fifty-one minutes, a fire occurs every thirty minutes and every day three hundred new people come to the city to live. In a single day the subways, elevated and surface lines carry twice as many people as do all the steam railroads of the United States of America.

How can this great world metropolis with its terrific human problems of childhood, home life, work, play and social relationships be transformed into a real city of God? This concentration of over nine millions of souls constitutes the most appalling challenge to organized religion.

These tremendous shifts in our population brought on largely by the great World War have compelled an exceedingly complicated and difficult situation. To these changes is largely responsible the desperate housing problems; the high cost of living; the dissatisfaction and discontent of the public at large; the excessive crime wave; the unrest in the economic order; the abnormal conditions in the field of industry and many of the other accompanying ills of the present hour.

The New Type of City Population

Another fact of paramount importance is that the type of people crowding into the city during the last decade is radically different from that of former decades. Twenty per cent of our large cities are over seventy per cent foreign born or those born of foreign parentage, and seventy-two per cent of all the foreign-born in the United States live in urban communities.

To illustrate, the Russians of New York would make a Russian city about the size of St. Louis. The Irish would make two cities, one the size of Baltimore and the other the size of Albany. The Germans would do likewise. The Italians would make another Los Angeles or San Francisco. The Austro-Hungarians a Milwaukee. Then there would be enough other foreign-born whites of various other nationalities to make a city to equal Pittsburgh.

And still they come. Frederick A. Wallis, United States Commissioner of Immigration at Ellis Island, says: "Another

flood of immigration is now pouring into the United States. This flood is rising daily. The indications are that all previous records will be broken. They are coming now at the rate of from 25,000 to 30,000 a week and these numbers are rapidly increasing. In Italy from three to four million Italians are now waiting for ships to bring them here. Nineteen ship companies have stated that they could sell out their entire space for ten years in advance to accommodate applications already in hand clamoring for immediate shipment. Hundreds of thousands of Poles are waiting. Austrians are waiting. Bulgarians are waiting. In Russia there are other millions of men, women, and children who are watching, waiting and praying for the day when the restrictions against Russian immigration shall be removed, and when the day comes—unless all words and signs fail—there will be an overwhelming wave of starving, struggling, exhausted humanity sweeping like the sea into this new world." A very conservative authority has estimated the coming of two million aliens to our shores during the year 1921.

Will our Melting Pot be sufficiently large? Will our old program of Americanization be entirely adequate? Here is indeed an appalling and almost insuperable challenge to the organized Christian Church.

The Economic and Industrial Chaos

The economic situation has become a terrific storm center. The industrial world is organized on a continuous war basis. This means that it settles all its difficulties by war methods.

Employers and employees alike in many instances have manifested a disposition to use the power of their organizations ruthlessly and with little regard for the interests of the unorganized man or the public at large.

Mr. Samuel Gompers says that organized labor will fight to the finish against the open shop. No one can accuse organized capital or organized labor of a lack of courage along these lines. They usually fight to a finish, but to the finish of the public.

These terrific issues are looming up so large that the average statesman who fears to discover and face them will soon be compelled to wear blinders. Senator Calder said the other day that coal profiteers had mulcted the country out of $1,500,000,000 in 1920. Senator Thomas Watkins, speaking for his chaste associates in the coal combinations, has just replied with an air of outraged innocence and assured the Senate Committee that the gougers took only $600,000,000. There apparently the matter will rest. Estimated profits of twenty-one mining companies, operating in the Pocahontas coal field in West Virginia, some of which were as high as 200 per cent on investment during 1920, and none less than 50 per cent, were placed today before the Senate Committee considering the Calder Coal Regulation Bill. Think of coal operators making 200 per cent profit and seeking to deny labor a fair wage, and scandalizing

the public and the Nation with the plea of high cost of mining and transportation.

They tell us that the crying need of the Nation at this moment is the adjustment and cut in the wage scale. I am wondering after reading this report of the coal industry if another imperative need is not a readjustment and cut in prices. The present trouble is not with familiar economic laws. The trouble comes from evasion of those laws. The great need is to restore democratic justice and democratic aims to the industrial and economic life of the Nation. In the wars between miners and mine owners, between railway men and railway managers and in the furtive plots and counter-plots of profiteers who set out deliberately to restrict the flow of life's necessities, we see the further advance of forces that have tended to bring about paralysis and blockade at the very sources of the country's vital energy. We see also a tendency to centralize power in the hands of limited cliques whose interests are directly opposed to the interests of the great majority. And just now labor and capital are lining up for a new war that may be as costly to the public, before it is ended, as a miniature world war with arms.

In New York, even well-to-do-families have been compelled to seek shelter in packed East Side tenements because a sort of legalized anarchy in the building trades and among those who control building materials made the erection of dwellings impossible. Millions of men eager for work are idle. Imperious arrogance is the dominating mood nowadays among the more powerful groups who speak and act for both organized labor and organized capital. Meanwhile the public suffers. The markets of the world are demoralized and the nations look forward into darkness. The sun of human brotherhood seems to have gone into total eclipse.

Meanwhile in Washington there is no indications of any well-directed effort to reconcile the forces of production so as to get out of the soil and human energy the materials of prosperity and the means of general contentment and happiness that are within easy reach. Before these looming actualities of life the routine political mind is numb and apparently helpless, because it is guided only by precedents, and there are no precedents in this hour to guide. Neither Washington, Jefferson, Jackson, Lincoln, McKinley or Roosevelt left sign posts wholly adequate for the politicians of today. The politicians are attracted almost entirely by the glow and splendor of the setting sun. Their faces are not turned toward the rising sun; they are not looking toward the future. Washington is groping in the dark. Is President Harding the Moses to lead the Nation out? If he is, may the God of the Nations give wisdom and strength. If he is not the man to do the leading, may God extend to him judgment to select some other to furnish the leadership.

In any just consideration of the movement to attack labor unionism it is necessary to remember that labor men themselves have been familiar with the tactics that they now denounce. They have tried repeatedly to break up the owners' organization in industry, just as the owners seem now intent on breaking up theirs. This was the aim of the clothing makers in New York a few weeks ago when in their terrific struggle with the employers' groups.

In this bitter fight the clothesmakers' unions gave impartial observers good reasons to believe that they were planning systematically to assume control of the manufacturing business from the owners and deliver it almost wholly into the hands of the shop committees of the trades' unions. That, of course, does not justify a proposal to return the clothing business to the old sweat-shop basis. But it does show that the causes of industrial strife continue to be obscured far below the surface of almost every conventional dispute and that few people ever take the trouble to look deep enough to discover them. Selfishness on both sides still continues to blast the hopes of the optimistic minority. I can see no well-grounded thought for expecting permanent peace in the industrial world until labor has been given some right of self-determination in the sphere in which it is compelled to operate.

The Chicago "Evening Tribune" states that "The Clothing Manufacturers' Association of New York has announced that it is no longer possible to recognize the Amalgamated Clothing Makers of America as representing and acting in the interest of the New York clothing market." The Boston Clothing Manufacturers' Association has followed suit. Various reasons are given. The "Tribune," without pretending to pass upon the facts of the New York and Boston situation, says, "We doubt if anyone who hopes for progress in the field of industrial relations will greet this development with applause. We do not deny that labor has sometimes abused the great power war conditions and a shortage of labor placed in their hands. Production greatly needed by the people, the Nation, and the world, was cut down deliberately, while wages went up. Agreements were perhaps ruthlessly broken and conditions sometimes forced upon employers which have had much to do with the economic evils from which we all, including, of course, the manual workers, are now suffering." That is to say, labor was in many cases selfish and shortsighted. But can capital claim that in the past it has always been altruistic and farsighted?

Both labor and capital demand a square deal when at a disadvantage and lose most of their enthusiasm when they get the upper hand. While in the ascendency labor was exhorted to use its advantage with moderation, to consider the common good, recognizing that in the long run labor's good is tied up with this policy: to give up the foolish and immoral cheating on

work, which in the final cheats the worker himself; and to respect the principles of contract which ultimately labor must rely upon for justice and advancement.

Labor to a regretable extent ignored these appeals. That was not wise. But how much greater sin will it be for employers to adopt a similar course of action now that advantage is passing, in some measure, to them.

Employers of America will be inexcusably stupid if they adopt a policy of reprisal and of selfish advantage during this period of difficult readjustment. They will perpetuate a vicious program and what they gain temporarily will be paid for with high interest in due time. If they want a square deal let them give it now. If they want the loyal co-operation of their employees let them show consideration for their employees. If they want industrial peace let them now lay the foundations in justice and good feeling.

There is now developing in some minds a real community of interest between capital and labor. However, it has not yet been made evident in action. It can be made operative and manifest only in a new or greatly modified organization of industry. The genius of our Christian business man and the sound practical sense of our laboring classes can certainly work out such a partnership when once they realize exactly what they desire and sincerely adopt a common purpose to realize that desire. The solution of this economic problem must lead not merely to an accommodation, but also to a genuine co-operation and partnership based upon a real community of interest and participation in control.

Woodrow Wilson says: "We dare not go further in our present direction. We have already gone much too far. We cannot live our right life as a nation or achieve our proper success as an industrial community if capital and labor are to continue to be antagonistic instead of being partners; if they are to continue to distrust one another and contrive how they can get the better of one another, or what perhaps amounts to the same thing, calculate by what form and degree of coercion they can manage to extort, on one hand, work enough to make enterprise profitable and pay large dividends, and on the other hand, connive to render the least possible service."

If this course continues the result will be constant and growing distrust and ultimately industrial defeat and disaster. In the end capital must give way and consent to the brotherhood basis. Labor has nothing to lose and all to gain; capital has all to lose and nothing to gain. Labor can well afford to run the risk; capital dare not.

Labor is perfectly confident that it has a just cause for grievance. Many of the best thinking capitalists honestly believe labor has a just cause. Capital, through the years, has not been fair. Indeed capital is not at the present time fair, at least when it can "get away with it."

A Case in Point

Just one instance. Miss Martha Birard, a mill operative from Biddeford, Maine, representing the Woman's Trade Union, declares women are working in the Biddeford Mills in clothing so scant that it is almost or quite indecent. She says: "The reports that have been printed about scanty clothing are true. The picture was not at all overdrawn and the only thing that has been left unprinted is the reason why these women and girls work in clothing so scant as to shock the people even to read the account.

"It is because these women are driven to work long hours in subways that are flooded with steam. The subways are unlighted and unventilated rooms dug under the sidewalks. Certain rooms in the mills are so full of steam during the long working hours that one person cannot see another ten feet away. Girls are compelled to work in this tepid heat from 6:30 A. M. to 6:00 P. M., with less than an hour out at noon. Clothing becomes an intolerable burden and is therefore discarded.

"These conditions are largely due to the apathy of the women of Maine. If the women would support us at the State Capitol these things which are a disgrace to the State would be stopped. Even the Suffrage party in Maine leaves working women to the mercy of factory inspectors who wink at infractions of the few labor laws Maine does have.

"In our demands for better working conditions we were fought by the ministers, the State press, the women's clubs and about every other organized body of men and women in the State."

Such concrete instances could be multiplied by the score.

Who Shall Heal Them?

I have a very deep seated conviction that our industrial order is the sick unit in American life. Can this sick man be healed? Have we an industrial physician in this land sufficiently keen in conviction, vigorous in thinking, pure in heart, skillful and steady of hand, and so tremendous and outstanding in leadership who could undertake and carry through successfully a thorough-going industrial operation? One who could cut out and eliminate the bad, conserve and build up the good so as ultimately to redeem the order which now is and bring forth out of the old and chaotic a new industrial order? Have we a man who would be able to formulate, launch and carry forward the work and business of the Republic in a straightforward, clean-cut, dignified, constructive way? One who could direct the work and business of the people, entirely within the limits of the Golden Rule as proclaimed by the "Man of Gallilee" in that beautiful expression, "Therefore all things

whatsoever ye would that men should do to you, do ye even so to them?"

Can it be done? Is our twentieth century Christianity sufficiently vital to accomplish this phenomenal task?

John D. Rockefeller, Jr., thinks that it can be done. He said before his Bible Class of young men a few Sundays ago: "The Golden Rule can be practiced in all walks of life, including the financial." Mr. Rockefeller defined the Golden Rule as the "Divine law governing human relationships." He said: "It is the only inflexible, workable law, and successful business men are operating on that principle. . . . There are some instances where it is hard for a man to practice the Golden Rule. In the recent building exposure we have seen how many honest men were forced to do dishonest things or go out of business. But ultimately they will win. . . . I know of no other rule that will work except that of putting myself in the other fellow's place. The workers of the country are not primarily seeking exorbitant wages, but much more a proper recognition of their manhood. The exceptions are groups of radicals here and there."

Just how far Mr. Rockefeller and others of his class are willing to sacrifice in order to bring about the correct conditions I am sure I could not guess. On the other hand, I am morally certain there is very little hope of developing a workable Christian social and industrial order as long as one-fifth of our people possess more wealth than they can intelligently administer, and fifty per cent of them do not have a real sanitary place to lay their heads and their children do not have sufficient wholesome food from day to day to appease their hunger. Here is another formidable challenge which is staggering the church at the present hour.

Methodism's City Responsibility and Opportunity

Thus you can readily see that the Methodist Episcopal Church in the cities of America has stretching out before it the greatest responsibility as well as the greatest opportunity of the centuries. The new day of usefulness and power for the church has at last dawned. The new challenge and obligation pressing down upon the church's heart has finally gripped the imagination of our city leadership. The city minister no longer is content to take charge of a new appointment, preach and pray with and for the people for a year or two and then pass on, supposedly to a new and more important church, without really having discovered the people or the problems to which he has been related. The fact is, the conscientious Christian minister is in a very fundamental way a changed man. He now approaches his new pastorate with an open mind and heart. He might be denominated as one who in a marked way is seeking light, information, vision, adjustment. He stands ready when light comes to

discard the old and unimportant and adopt the new and essential. He is constantly endeavoring to discover the best methods of approach. He stands ready to accept and carry forward the most vital program attainable. Hence the leadership of the church and the opportunity are facing each other in a very concrete, definite and fundamental way.

Everywhere and all the time the minister is asking: "What is the need? What ought to be done? How may we best discover that need and render effective service? How can we best understand and accomplish the will of God in the community? Is it possible for the church to meet the challenge of the congested community, the foreign-speaking groups, and the aggravated industrial situation?"

In the past, in quite a large way, when the church faced a difficult task the minister was content to ask God to reveal the method of procedure, and then sit contentedly down and wait for the revelation. Needless to say, in most instances, no revelation ever came. In fact no revelation was necessary. The great need was good judgment and a passion to serve on the part of the leader. When Jesus entered a community or overtook a crowd of people he studied the community or crowd, discovered the first and greatest need, and immediately ministered to that need. Was a man sick? He healed him. Was the man blind? He gave him eyes. Was he deaf? He gave him ears. Was he hungry? He fed him. Was he naked? He clothed him. The individual thus having his greatest apparent need met and ministered to by Jesus was quickened in heart longing and desire and ultimately sought and found relief for his heart need in Jesus.

What think you should be the program of Jesus in the cities at the present hour? Answer: To redeem human life physically, socially, industrially, intellectually, and spiritually. He was not wholly interested in making men good. His passion was to make them both good and useful. He was not wholly interested in fitting men for Heaven. He was profoundly interested in fitting them to make the most out of this present life. He was infinitely more interested in preparing men to live and to render vital service than He was in preparing them to die. He judged, and correctly, that if a man lived well and served his age well he would of necessity die well.

What should be the program of the city church? Answer: It should be exactly the same as the program of Jesus. The church should discover the first and greatest need of the community in which it stands and then address itself immediately to the task of ministering to that need. Is it an economic, a physical, a social, an intellectual need? The church should at once meet the need and in so doing it will be almost sure to discover the soul need and at the same time command the confidence of the individual or community so as to be able to minister to that soul need.

To illustrate, the Chaplain in the army one day after a great battle found a boy dying of wounds received. The Chaplain sat down beside the lad, took his head in his lap and said: "My lad, are you ready to meet your Lord?" The lad in reply said: "Chaplain, I am dying of thirst." The Chaplain soon found a canteen and gave the boy to drink. Then he said: "Will you now accept Christ?" The boy replied: "I am so hungry." The Chaplain fed him. Then said he: "Will you now receive Christ?" The boy murmured, "I am freezing." The Chaplain took off his own great coat and wrapped him in it. Then the boy, with a great sigh of relief, and not waiting longer to be urged, said: "Chaplain, I am now ready to receive your Christ. You have proven your right to offer Him to me." In a short time the boy was lifted into vital contact with the heart of Christ and a few minutes later passed on happy in this consciousness, and with a ringing testimony on his lips.

The essence of Christ's commission to his ministers for all time has been a call to an all-round Christian service. The program of worship is good. The proclamation of a clean-cut Gospel message is essential. The ministrations of the pulpit are of first and most vital importance. But a complete program of worship and the proclamation of a strong, clean-cut Gospel message plus a "seven-day-week" program of service covering the total need of the entire community, socially, economically, physically and spiritually is very much greater. The minister who does not know the soul throb and heart hurt of the community in which he is cannot possibly render service that will adequately care for its needs. Nor can he even deliver a message that will carry divine solace to broken hearts.

Our challenge then is: Know the parish, its poverty, its sorrows, its joys, its intellectual complications, its industrial conditions, its social abuses and requirements, its peculiar fads and eccentricities. In other words, the church that feeds the hungry and clothes the naked, that binds up the broken-hearted and defends the social, civic and industrial rights of all the people, will ultimately be in a position to lead all into vital contact with God. Therefore the need in the new day is for a program, for the parish house, the community center and all necessary equipment and leadership to carry forward a full program of religious education, social service, community uplift, recreation and worship.

I will admit for the moment the contention of some that it is the specific and primary business of the Church to minister to the moral and spiritual needs of the people, while all other wants as a rule, should be met by other institutions such as the home, the school, and the State. But on the other hand, I must contend that whenever the home or the school or the State are untrue to the imposed task and fail in the discharge of inherent responsibilities, and thus do not accomplish their part in ministering properly to the broadening life of the people, it

immediately becomes the duty of the Church to step in and supplement the work of these other institutions so that the people shall not be deprived of their full rights. Human society is an organism, and the home, the school, the State, and the Church are its organs. If one organ is weak and fails, its function must be performed by some other organ. It is therefore plainly the mission of the Church of Christ to give all essential life; and the test of its vitality is in its ability to give a "more abundant life."

Is the home weak? The Church must make it strong. Is the home deficient? The Church must teach it to become efficient. To quote, "Just where the home has broken down; just where parental obligation has failed, there the Church must step in and supplement the home life of both parent and child." If the home does not have a good, clean, high-grade literature, the Church is under special obligation to make provision for such literature. The Church should make possible for the community in which it stands, pure and helpful amusements; wise and uplifting social life; teaching the people better physical conditions, directing the mothers and daughters in finer methods of housekeeping, sewing and cooking. Another important responsibility of the Church is to see to it that the children are properly educated. Illiteracy in any community is a finger of disgrace pointing at the Church.

Again, I am thoroughly convinced that the Church has a function in the civic life of the city that furnishes it with a definite field of work. If the State is inefficient and corrupt, the Church must step in and see to the enforcement of the law and insist on purity of the ballot and honesty and efficiency on the part of officials. You remember when Jesus was considering this matter with some of the people, they ask Him, "Is it lawful to pay tribute to Caesar?" His reply was, "Show me a penny." When they handed Him the penny, He asked: "Whose image and inscription is this upon the penny?" They replied, "Caesar's." Then said Jesus, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." In other words, Jesus in this single statement covered man's responsibilities to all phases of life civic, social, economic, industrial and spiritual. Thus you see the Church's responsibility is as broad as the nations, as high as heaven and as deep as human needs.

I have a deep-seated conviction that the Church should adopt, stand back of and compel the brotherhood basis through its entire sphere of influence. Let the leadership of the Church preach and practice the brotherhood relation in every phase of life. Let the spirit of the "Man of Gallilee" so possess the heart and life of the rich and poor, of the capitalist and the worker, of the American, the European, the African, the Chinese and the Japanese so that each will discover in the other the possible image of their Master, and understand that if the heart of each

were touched by the spirit of the infinite God each would be to the other a brother in the Lord. Let the Church come down from the pedestal where it has stood for a thousand years and meet humanity on the dead level of life. Let it keep its ear to the ground where it can hear the wail of human suffering. Let it open its eyes and discover the countless millions wending their way to an untimely cemetery from physical necessity and starvation; millions in China, millions in Russia, millions in Central Europe. Did someone say sixty-five per cent of the school children in New York are underfed? Did someone say that forty per cent of Chicago's school children do not get sufficient food from day to day? Did someone say the Church is incompetent to meet the issues of the hour? Does any person who hears this call believe God to be incompetent to grapple successfully with the world's needs? Does any person who is conscious of the world's need and of the challenge of God to meet the need think for one moment that if the Christian Church were fully possessed of God and ready to render sacrificial service it could not make ultimately a complete spiritual conquest?

The spiritual conquest of the cities of America and of the world depends altogether and absolutely upon the readiness of the Church of Jesus Christ to pay the price involved. Will our beloved Methodism disappoint and thwart the plan of God in this hour of world crisis? Will we as ministers of Christ stand quietly with folded hands and hesitating hearts and witness the Church's defeat and confusion? Are we ready to make the necessary sacrifice to compel spiritual conquest?

I contend that with equipment at one hundred per cent efficiency, leadership at one hundred per cent in quantity and quality, a perfect brotherhood basis of Christian fraternity and fellowship, and a willingness to render a whole-souled sacrificial service on the part of all Christ's followers, there is no community in any city in America so abandoned by the good and so thoroughly possessed by the bad that cannot be brought into a state of clean living and thinking—in fact, that cannot be brought into the Kingdom and empowered to live a life in perfect harmony with the will of God.

Have you faith in this creed? Do you believe it can be done? If you do let us at once proceed to reach the brotherhood basis, concrete the necessary equipment, discover, commandeer and train the leadership, bow at the altar of our Lord and there remain until we shall be possessed with the spirit of sacrificial service. Then let us proceed to make the Christian conquest of the American city, next the American Republic, and ultimately of the world.

WHAT CONSTITUTES A SUCCESSFUL COMMUNITY CHURCH?

By Orrin W. Auman

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"Community Church" is a new term which has not yet been fully defined. It has during the past few years been applied to a large variety of church organizations. We shall, however, here confine ourselves to the discussion of two generally accepted interpretations of the term.

I. A single church functioning as the only organized expression of the religious life of the community.

II. Any church which maintains an adequate program of service for the community as a whole.

I. A Single Church Functioning as the Only Organized Expression of the Religious Life of the Community

The purely sectarian method of organizing the religious life is divisive and inhibits rather than helps the true functioning of the whole spiritual life of the community. There is, therefore, a widespread demand among many laymen and ministers for the discontinuance of church duplication in communities where a single efficient church can serve the whole community in a larger and more effective manner. Such a church has been described as "the community functioning spiritually." There seems to be no reason why a community should not function as a whole in spiritual things as well as in educational or civic matters.

Such a community church may be either non-denominational or denominational. Experience has shown that the non-denominational community church lacks virility, vision, persistence and world program. The same has been found to be true of the union or federated church.

The Community's Obligation

The most successful organization for this form of community church thus far developed is that growing out of an agreement between a community and a denomination. The community must agree for its part that it will make a serious effort fully and adequately to organize its religious life; that it does not plan for nor desire a retraction but an expansion of its religious activities and spiritual life; that it will discourage the organization of other churches of Protestant faith within the community; that it will co-operate in a democratic and Christian spirit with all of the various elements and com-

plexions of religious faith within itself and with the denomination assuming the responsibility for the religious life of the community.

The Denomination's Obligation

On the other hand, the denomination must come to the task with no other purpose than to serve the whole life of the community; it must make its terms of membership so broad that any person in the community willing to subscribe to the requirements which Jesus Christ laid down for membership in the kingdom of God could become a member of the Church; it must in some way provide for the administration of the sacraments so as to satisfy the desires of all worshiping elements of the community; it must preserve a tolerant, respectful, kindly, and as far as possible, a co-operative attitude towards all non-Christian elements in the community; and, above all, it must have a passion for the well being of the communnity life as a whole, its industry, its play, its education, its homes, its government, its comforts and luxuries, its beauty, and its spiritual life. One such church in every community would eventually Christianize the nation.

The importance of a denomination lending itself in this way to the nurture of the spiritual life of a whole community is well set forth in a recent editorial in the Christian Century, a paragraph of which reads: "It is sinful to hold denominational loyalty so taut that thousands of small communities can have no working church with the support of connectional affiliations because sectarian lines forbid neighboring Christians to work and worship together."

A church may, however, be the only church in a community and still not be a communnity church. It must have more than an exclusive field to make it such. It must have the power and purpose to serve the whole community in its whole life and thereby to change it into the likeness of the "Democracy of God."

II. Any Church Which Maintains an Adequate Program of Service for the Community as a Whole

Our second use of the term "Community Church" includes any church which maintains an adequate program of service for the community as a whole.

Right Motive, Broad Vision and Adequate Survey Essential

The first requisite for the success of any church purposing to maintain such a program of service is the proper motive. That motive must never be the prosperity of the church, for such a motive is born of the spirit of self-saving, and Kingdom service can never succeed from such beginnings. Community

service must be conducted with a spirit of complete abandon. It must not be measured by its effect upon the attendance at "our Sunday School next Sunday and the number who will come to hear our minister preach and our choir sing." "He that saveth his life shall lose it" is as true of churches as it is of the individual. A church which lives for itself is not and cannot be a community church.

The second essential of a successful community church is a comprehensive vision of what a Christian community ought to be. It must conceive of a community life where all may work and where each may have the kind of work suited to his tastes and talents in order that all may find the joy of service; where the conditions attending the industry of the community shall be such as shall be conducive of best results and happy workers; where all shall have an income sufficient to provide for every person and every home with the necessities and the comforts of a normal life; where want and poverty shall not exist; where every child shall have the right to a completed education; where every home shall have the spirit of love and devotion; where all shall have some leisure and where the play of the people shall be wholesome, uplifting and refining; where the ruling spirit of the community shall be that of democracy, brotherhood and co-operation for the welfare of all; and, above all, a community where the indwelling spirit of the living God is the promoter of every motive and the arbiter of every issue.

The next essential for a successful community church is that it should have a perfect and detailed knowledge of the conditions of life prevailing in its community and know wherein these conditions differ from the ideals of a perfect Christian community. Such information must be obtained by carefully conducted and in many cases oft repeated surveys. In addition there must be the closest observation of the functioning of the community life over a considerable period of years. I have in mind a church which is just now for the first time in its history of more than thirty years making a careful study of its field. This study is producing some astonishing revelations to the membership of that church. They thought their church poorly located because a majority of the members came from a community above the church, but upon studied investigation it is found that the church stands in the center of a community which is in great need of just such ministration and leadership as a church with a community program can give. A church cannot presume to minister to a community until it knows the community's needs.

Equipment and Staff Needed

Next, the community church needs an adequate equipment. The church building or buildings must have ample provision for the recreation, the religious education, and the worship of the community. Not only must there be rooms and floor space

enough for these things, but the building must be properly planned and furnished for these varied activities of the community life. The furnishings must not be indifferently good, they must be of the best. The church as a center for the community life must be more attractive than any home or other building in the community. The location of the community church must be a central and prominent one. It should be near other public buildings, such as the Court House, City Hall, or other government buildings if in a small city, and if these are well located. If in a residential or suburban section it should, if possible, be near the school and always on a boulevard or main thoroughfare. It should be more conspicuous than any other building housing a public interest of the community.

Let us next consider the staff of workers for the community church. The time is now past when it is supposed that one man can adequately care for all the religious interests and activities of a community. There are at least three distinct fields in which the community church must function. These are public worship and pastoral oversight, religious education, and community activities. The church that undertakes less than these three departments of work cannot be a community church and, in fact, it will not be much of any kind of church. If this work is to be done properly at the head of each of these departments there must be a paid trained worker. Where the community and the number of people to be served is large, part or full time assistants must be provided.

The Program for a Community Church

With a church having the spirit of community service, a vision of what constitutes a Christianized community, a knowledge of the life conditions which prevail in the community and wherein lay its defects; with an adequate and well located equipment and a trained and capable staff, the community church is ready for effective work.

What then shall be its program? Its aim and purpose must be the complete democratization, and Christianization of every institution and custom and every individual in the entire community, that all the dealings and all of the relations of life in the community may be conducted upon the high plane of the Sermon on the Mount and the principles of the kingdom of God. To attain this end, every phase of the community life must be Christianized,—the civic life, the commercial life, the industrial life, the recreational life, the study life and the home life. To do this we must educate. Educate from the pulpit, educate in the class room, educate in the social group, educate in the men's club, the boys' club, the girls' club, educate in the gymnasium, educate at the altar, everywhere and through everything we must teach communities what the kingdom of God and His righteousness is, and then teach them

how to live it in all of their community contacts. We are just now coming to learn that the recreations of the people may be injurious and lead directly into evil and that therefore the church must see to it that the recreations of a community are Christianized. But more important than that, we have discovered that one of the best opportunities for the education of the children and youth in the Christian principles of social contact is to be found in the proper direction of their play life. The superintendent of the junior department in the Sunday School of a certain church found the boys of that department almost unmanageable and discipline next to hopeless. Soon after the new gymnasium of the church was opened and the director of recreation took charge of that group of boys in their play. The superintendent of the department now says that ever since the gymnasium work started she has had no trouble with the boys, because they had learned in their play the value and necessity of team work and discipline.

By Way of Illustration

It is sometimes asserted that the community church program is suited to certain types of communities but not to all. I contend that it is not only suitable to, but that it is an absolute necessity, for all communities.

In the city in which I have the privilege to live we now have the Methodist Episcopal Community Church operating in all of the various types of communities to be found in a modern city. The Italian Church in the Italian quarter, Epworth Church in a section where perhaps the greatest poverty conditions in the city exist, Grace Church in a downtown section, with its transient population and its attendant boarding and rooming-house problem; Grant Avenue Church in a residence section of the city, and Washington Park Church in a new and prosperous suburb of home-owning people. The plan is equally successful in all of these and other widely differing communities. In Epworth Church 10,139 persons used the community privileges of the building last month; in Grace Church, 11,756; in Grant Avenue, 10,000, and in Washington Park, 6,377. In Epworth Church a total of 3,076 persons attended the religious and devotional meetings during the month; in Grace Church, 6,000; Grant Avenue, 15,000, and Washington Park, 4,683, making a total attendance for the month for all purposes in these four churches of 67,031 persons. Other of our churches in the city have similar programs in operation and are succeeding in widely differing community circumstances, but these five are cited because they are typical.

Several years ago I visited a rural German Methodist Episcopal Church near San Antonio, Texas, where the people of the congregation had built themselves Sunday homes on the church grounds. To these homes the people would move with

their families, some on Saturday evening and others on Sunday morning, and there they would live, a happy community under the shadow and in the spirit of the church all the Sabbath day. I could but imagine the attitude of mind that these good people would have while they were living together in their church homes on such a question as the line fence dispute, the exchange of commodities from neighbor to neighbor, the building of roads or the new school houses, the children at play, the fathers visiting and the housewives at their work, the young people slipping away to some sequestered nook to tell the old, old story. These things all would be divine and holy as they came directly under the church's life and influence. Such should be the place of the church in every community directing and characterizing every phase of the community's life. If the kingdom of God is ever to come and His will is ever to be done on earth as it is done in heaven, as our Lord has taught us to expect and for which He has taught us also to pray, it will not come by saving the individual out of the community but by saving the community also. We ought now to gird the globe with churches which shall have for their strong purpose the remaking of their respective communities until they shall cause them to fully conform to the fair ideals of the loving Christ.

The association, education and influence of these persons in such numbers under the directive leadership of the Church in the different sections of the city and in their varied conditions cannot but make a definite and positive impact for good upon the whole community life.

THE CHURCH STAFF: ITS PLACE AND FUNCTION

By William S. Mitchell

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The First Methodist Church Staff

The church staff is not something new in Methodism, as some good but critical folk suppose. It is not a recent invention of some program-mad method-ist, but the revival in modern form and for modern purposes of some of the most familiar organization of our earlier history. What were the old-time exhorter, class leader, local preacher and steward but the staff with which an itinerant ministry maintained its supervision and cared for its responsibilities?

It is interesting to follow the beginnings and development of these forms of service in the Methodist Episcopal Church, for such a study has distinct contribution to make to any adequate understanding of the reason for and place of modern staff organization. Then, as now, a staff was the outgrowth of multiplied activities and increased responsibilities. It is this essential nature of any group of additional workers in the church which will most effectively clear away most of the misunderstandings and remove the opposition on the part of clergy and laity alike concerning its introduction into the scheme of the church.

The rise of our historic group of local workers—the class leader, the exhorter, the local preacher, the steward—was due to precisely the same necessities, in a form differing with their particular age, which have brought about the modern church staff.

In Methodism's earlier days, under the extended circuit plan, the care of our local societies fell largely to these voluntary workers I have mentioned. They were the visitors, the assistant pastors, the financial secretaries, the religious educational directors of their time. In the long and necessary absences of the preacher in charge it was needful that some one care for the new converts, see to their training and be responsible for the simple services of worship and fellowship of the church at that time. Monies must be provided to meet the meager "claim" of the preacher. And these, first the class leader, then later the steward secured. Recognition of the place of these workers in the organization of the church was given by their authorization by the Quarterly Conference, the local unit of government in Methodism, and responsibility for their direction was placed by the right of nomination, lodged with the preacher.

It is significant that the decline of these respective staff workers is coincident with the settling of the preacher in residence, their functions quite largely being absorbed in the enlarged interpretation of ministerial responsibility. While they linger here and there in faint shadow of their pristine glory, yet, as originally conceived, they have practically ceased to be. The emasculation of the position of class leader by the removal of pastoral and financial responsibilities, reducing him to a mere leader of meetings, and his parish unit itself to merely a service, was the real beginning of the decline of the Methodist Class.

The New Volunteer Staff

With the settling of the preacher as a resident and not an itinerant this same principle of organization, the necessity for additional workers through increased responsibilities and enlarged activities, brings another group of voluntary workers to the fore. The growth and development of church societies and organization introduces the Sunday School Superintendent, the President of the Epworth League, the Superintendent of the Junior League, the President of the Men's Brotherhood, of the Ladies' Aid Society, the Woman's Home Missionary Society and the Woman's Foreign Missionary Society. These, following the precedent of that earlier organization, owe their creation and authority, as far as the Church itself is concerned, to the same fundamental unit of Methodist government, the Quarterly Conference, and again preserving the preacher's right of nomination or rejection. The last of this line and the first of the new and present staff functionaries is the deaconess. She is the link between our historic staff of lay and unpaid workers and the modern church staff. Like the exhorter and local preacher she has recognition as a religious worker rather than merely a church officer. While her service is sacrificial and her pay a stipend rather than a salary she is a step away from the unpaid worker toward a new and developing policy of paid special workers.

The evolution of the church staff, as this discussion thinks of it, is a most interesting thing. It is at present going on everywhere about us and we are able to study it in all the various stages of its development at one and the same time. Its coming has been delayed in Methodism by our historic emphasis upon a single method and our particular conception of that method. Then, too, as a Church we have increased our budgets for our local churches very slowly. Making so large a use of volunteer and unpaid service we have not as a Church felt the same pressing need for the other type of service. With the coming of the Centenary of Methodist Missions and its new emphasis upon a modern program and the new appreciation throughout the Church of the effective results of greatly increased expenditures for such a program, the problem of the

church staff in Methodism has become an immediate and pressing one. It is coming. A brief glance at the ways in which it comes may help to clear our better understanding of its problems.

The Church Staff an Evolution

Let us again face squarely the principle announced earlier that a church staff is the outgrowth of increased responsibilities and enlarged activities, the results of the adoption of a modern church program.

Our familiar and heretofore disciplinary provision for the handling of church activities and responsibilities has been the appointment of a single person, ordained or otherwise, to be the director of the local church. He is the preacher, and thereby responsible for the preaching feature of the church's program. He is pastor and charged with the care of the membership. He is the administrator, responsible for the oversight of the various departments of the church's life. He is the responsible authority for the carrying on of whatever program the church has. The plan worked well so long as the widely varied responsibilities were not too great for a single man, or too difficult for his abilities. Without doubt our Methodist training in the carrying through of great general programs of activity handed down by our denominational Boards and Societies has created one of the most able and versatile ministries possessed by any religious communion in the world. However, increased to the scale of the modern city church and amplified to the magnitudes of the modern church program, only a genius and a Hercules can successfully "carry on." The modern minister must have help, and specialized help, and that full soon or fill as early a grave as his historic forbears of the pioneer era. It is this pressure which is creating our modern staff.

The relief of this overburdened man, the minister, must be given either in the freeing him from the mechanical details of his work or by additional help in the work of visitation. As a consequence, the normal beginning of a church staff is through the adding of a church secretary, or a church visitor. The former is usually merely a stenographer, part time at that, frequently. The latter is usually a deaconess. The latter's function is rather clearly identified through the similarity of her relation to that of the local preacher. The former, until very recently, has been so largely a personal assistant to the pastor and frequently compensated by him, that no need has arisen for defining functions in her case. However, with the present trend this part-time stenographic assistant is becoming a very different personage. The introduction of the church office with all its modern methods and the placing of increasing responsibility in this secretary's hands looking toward executive functions points the way to a new profession, which indeed has arrived and which can demand a worker of the finest

training. The final apothesis of the stenographic assistant is the new executive secretary, who is, in fact, the administrator of the vast and complex organization of the great church.

The church visitor suffers an equal translation into the assistant and finally associate pastor, the latter frequently, as in several of our greatest churches, uniting in himself the functions of administrator and pastor, leaving to his colleague the important preaching function and general direction.

While this change has been going on in the responsibilities and activities of the minister a similar development is now harassing several voluntary workers, chiefly the Sunday School superintendent. The new educational emphasis in the church school and the marked advance in recent years compels the introduction of a trained specialist as the assistant or successor of the unpaid, untrained superintendent of other days—and the director of religious education has arrived.

Similar changes have brought into being the director of recreation, the directors of work with boys and girls. All these are the outgrowth of increased activities and enlarged responsibilities in departments supervised by the laity. Added to these the local requirements in the way of language workers and supervisors of various forms of institutional work create the modern staff.

This staff is the problem of the Church today, not only for those churches which, through Centenary assistance, find themselves facing the necessity of supervising and relating such a staff to the familiar order of church organization, but likewise to churches like my own, where the need for the adequate reinforcement of a single-handed ministry has not yet been largely recognized.

The New Call to Specialized Christian Service

Let us frankly accept such a staff as the specialization and amplification of familiar responsibilities, and as such not something imposed upon the Church but developed in the course of its own expansion and progress. I am sure that eventually, in the more important positions, such as the executive and educational officers, we will move toward a new form of professional service. To insure permanency and a future which can command the type of man needed these positions must be more than mere stop-gaps in educational or executive careers. Frankly, I expect to see a group of thoroughly prepared men, either ordained or men of the type of Taylor, Speer, Mott, and their kind, who will give their lives to this form of service. Many a man in the ministry who temperamentally is the executive or the educator will find happy release from other forms of service in which he is neither happy nor largely successful and will come to his own in these new types of ministry. Our other helpers promise to approximate to a less clericalized form

of profession. The Methodist Episcopal Deaconess, under the new and generous legislation of the last General Conference, indicates the type. There will be less of the suggestion of a religious order and special garb and more of the common feeling of a special service rendered with a high sense of the dedication of life to a calling. Possibly the General Conference of the Methodist Episcopal Church of 1924 may see the introduction of a new order of lay helpers, in general relation to the Church similar to the local preacher of our early times, recognized and authorized by the Church in a special way and made a member of the governing body of the local church but under the direction and subject to the affirmative action of the minister in charge.

PUBLICITY FOR CITY METHODISM

By Ralph Welles Keeler

Director of the Bureau of Publicity of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, Chicago, Illinois

Publicity for City Methodism is as essential as for any other city-wide activity. In many ways it is more essential than publicity for most others, as it has to do with the establishing of confidence in and good will toward Methodism's ability to provide that satisfaction in life which soul-weary, nerve-driven people crave, yet know not how to find—peace of mind, soul ministration, guidance in all that is sane and helpful in life.

Public confidence is one of the greatest assets that any institution can have. And this confidence is especially necessary if the men, women, and children of the city are to put themselves in an attitude so that the Methodist Episcopal churches can minister to them. Good will is a part of that confidence which brings people unquestioningly to partake of what you have to dispense, whether it be material or spiritual.

Good will, however, does not come accidentally. It must be created. But how? According to a manufacturer whose good will rates high among his assets, it is gained as follows:

1. By letting people know that you have something.
2. By convincing them that they need it.
3. By putting it where they can get it more quickly, easily, and economically than anything else of its kind they might get.
4. By making and keeping them so glad they have got it that they prefer it to anything of a similar nature that there is to be had.

There is a challenging suggestion here for City Methodism. For the principles stated are as true for a service that one may wish to give to the public as for a commodity which a man manufactures and desires to sell. Indeed, it is safe to say that the principles mean more in securing good will for service, as the manufactured article may be seen before taking, while all service and ministry must be accepted before its value can be appraised at all.

City Methodism As Such Usually Unknown

In very few cities do the people know of Methodism as such within their boundaries. This statement applies both to church members and the general public alike. Most members of the Methodist Episcopal Church think in terms of the individual

church where they hold membership, and the public thinks of Methodism in the light of some stray item of news that appears in the daily press unrelated to the great program of the church at large in the city.

Sporadic attempts have been and are now being made in some cities to call attention to Methodism and its task. But usually it is through the efforts of some individual pastor, and his efforts are mostly through publicity for his own church. Such efforts, good in themselves, do not, however, meet the need for Methodism as a whole. For with three or four men following this same trail, each seeking to make his own church and work stand out pre-eminently, there comes to be a suspicion in the mind of the public that the Methodist Episcopal churches are in competition with each other. Not that publicity for the individual church does not have a place. It does, and a large one. But the larger program of the denomination in a given city should have preference over that of the individual church in order that each individual church may have the backing of all in the mind of the public.

There are then two general types of publicity for the Methodist Episcopal Church in the city:

1. The general publicity of the entire denomination as represented in the city.
2. Publicity for the individual church.

There is hardly any need for argument as to the advisability of either of these two types. There is need, however, of discussing ways and means of securing the publicity desired in both cases.

The City Society As Methodism's City Publicity Bureau

Before considering the methods of publicity available for our needs, it may be well to ask if there is any agency awaiting our use which may serve as Methodism's City Publicity Bureau. Manifestly such an agency must be one that has a natural relationship with every Methodist Episcopal church and institution in the city, so that the material for publicity, the data and statistics needed, will come to it normally and regularly. Moreover, it should be an agency which has some definite task related to all of Methodism in the city. Such an agency is the City Society of the Methodist Episcopal Church. No other agency in the Methodist Episcopal Church has had its opportunity and power to unify the forces of the denomination in the city. No other agency comes so naturally into possession of the facts needed for the publicity of the denomination.

With the local City Society designated as the Bureau of Publicity for the Methodism of the city great results ought to be attained. For it makes possible the giving to the public a unified story of Methodism. Its general field of publicity would

deal with the local strength, objectives and results of Methodism, and the relationship of local Methodism to the great movements of the denomination.

Do City Methodists Know City Methodism?

This is a fair question to ask. In a city with but three Methodist Episcopal churches the question could perhaps be answered in the affirmative. But in those other cities where the number of Methodist Episcopal churches run up into entire Annual Conference Districts, the answer is decidedly "No."

The first task of a Publicity Bureau for City Methodism is to acquaint city Methodism with itself. While there are many ways in which this may be done, the simplest and most effective are:

1. A Year Book of City Methodism, containing a brief historical statement of Methodism in the city, the name and location of each church, the names, addresses, and telephone numbers of the Bishop, District Superintendents, pastors, official members, organists and choir leaders and any other groups desired locally, the set hours for all meetings, and a church calendar for local Methodism. In addition to this such data concerning general Methodism as space and money and desire will permit. The Church Paper circulating in the city should be played up in a large way and subscriptions urged. Every family should have a copy of this Year Book. So should every newspaper office, library and bureau of information in the city.
2. A Pastors' Bulletin issued every two weeks, containing such information as is of particular value and significance, and which would not come to all of the pastors in any other way. This could be multigraphed or mimeographed.
3. A Monthly Bulletin for officials and members, giving a resumé of Methodist developments during the month and a list of those events in the local Methodist calendar of interest to all, together with announcements of individual churches that might be of interest to some of the other churches. This should be furnished the newspapers also.
4. The distribution among the churches of leaflet literature describing such institutions as the Goodwill Industries and its appeal, the Downtown Church and its need of volunteer workers and its program, and all other institutions that represent the Methodism of the city as a whole.
5. The helping pastors to keep their people informed concerning the relation of city Methodism to the larger program of Methodism as a whole.
6. The dissemination of information concerning the work of the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, and its relationship to local Methodism.
7. Interpreting in human terminology the genius and functions of the local City Society, using the full corporate name of the Society at all times.
8. Items for local church bulletins.
9. Lantern slide lecture of local city Methodism.

These few suggestions indicate the scope of the task which a Publicity Bureau for City Methodism has among Methodists

themselves, before it does any publicity for the general public. It also indicates the need of someone in the local church appointed to see that the City Society office is kept in touch constantly with any and all items that will be of any possible use in the task at hand. What a service such a man or woman can render for the Church and the Kingdom! And what an opportunity for team work of the highest order

Putting Methodism Before The General Public

In the larger task of putting the Methodism of the city before the public as a unit in aim, purpose and program, the method of securing material just mentioned is available, plus several others. One of these which is of supreme importance is the pastor of the individual church. For while it is assumed that the reporter from his church will work under his direction, there are many things besides those suggested for the reporter to gather that will be needed for the more general publicity. And the pastor alone is the one who can supply this data and material.

There are also the reports and bulletins from the Benevolent Boards of the Church, the Committee on Conservation and Advance of the Council of Boards of Benevolence, the Methodist Year Book, and the Church Press. To these must be added the information and suggestions available from the Bishop and District Superintendents and from the visits of other general officers of the Church.

The most effective method of getting the aims, purpose, program and achievements of City Methodism before the general public is through the columns of the Daily Press. The newspapers of our cities have the welfare of the community at heart. They are eager to advance every interest that makes for a better city. Moreover, they are eager for news. They are an ally of the Church, if the Church is willing to give them the co-operation necessary to help them function in that role.

Too often representatives of the Church seek the newspapers only when they have something they wish printed for personal reasons, or to keep something out of print for the same reasons. This has led many editors to question any approach made by a Church representative. On the other hand, when a representative of the Church makes plain the personal disinterestedness of his purpose, the editors welcome him and the news he brings.

But it must be news. If one reads much of the so-called Church News in the Daily Press, he soon wonders at the patience of the editors who admit it to their columns. It is not news. It is dull. It lacks interest. There is Church News, however, that is live and interesting as any news that goes over the city editor's desk. Fortunate is that man who can sense it

and write it up. It is this kind of news that the newspapers welcome.

It is necessary to be known personally to editors and staff writers to secure the best results. This fact emphasizes the wisdom of a Publicity Bureau for City Methodism with one point of contact instead of a point of contact between the newspaper and twenty or more individual pastors or churches. When it is necessary for the more definite contact, and this need is frequent, the representative of the City Society can arrange for it.

Bear in mind constantly that newspaper men and women are human like yourself, and that they are rendering service to the community in their special field of endeavor. Get acquainted with them on this basis. Appreciate the service that they are rendering. Help them, through fellowship through the years, to understand and appreciate the service which the Methodist Episcopal Church is rendering the community. Establish the relationship of co-laborers with them. Have their representatives address your preachers' meetings, your banquets, and other functions where it may be fitting.

See to it that their reporters not only have tickets to Methodist functions of every sort, but also that there is someone appointed to sit with them to supply names, titles, relationships, excerpts of addresses, the reason for the occasion, its significance to Methodism, etc., etc. We talk a strange language at times, and refer to many distant, far-off things of which not even Methodists catch the significance. Therefore furnish an interpreter who is himself conversant with Methodism in a broad sense and also with local minutiae. Have lists of the names of those present and the church they represent, out-of-town visitors and who they are, subjects of addresses, etc., typewritten and ready to give to each reporter present. Do not seat the reporter off at one side or at the back of the room. And if the occasion be a banquet, remember that reporters eat. This has been forgotten at times, and the story printed has been lean and hungry looking.

This process of giving assistance in the securing of the news is in itself a bit of publicity. It is a part of the process of gaining the confidence and good will of the newspapers, the value of which cannot be estimated in dollars and cents. And the possibilities of co-operation with the newspapers reach beyond local Methodist happenings. If confidence and good will are established, the newspapers will begin to look to your local publicity bureau for information and additional data concerning news of Methodism elsewhere, meager notice of which comes to them over the wire. Be ready at all times to give such information. Furnish the newspapers with brief biographical sketches and photographs of local pastors for their "morgue." See that they have a copy of the Methodist Year Book and receive the Church Paper read in your city. Get your churches

to group their paid advertising so that it bulks for Methodism. And encourage your pastors to study display advertising so that the space taken may be used to the best advantage.

When general officers of the Church visit your city, give the newspapers an opportunity for an interview, if they desire it. There is almost no limit to the service that you may render the newspapers, and by so doing serve City Methodism. Furnish the material. Let the editor decide what he will use. That is what an editor is for. And in all of this co-operation seek brevity, prepare typewritten copy double spaced, be accurate, and do not editorialize or sermonize the news. Do that in another way when editors request it.

City Methodism And The Church Press

The problem of getting the story of City Methodism into the Church Press is largely that of restraint and compression. The Church Paper is obliged to carry local church news from many communities. This uses up a large amount of space. It means that brevity is more than a virtue. It is a necessity. But brevity is worth cultivating, even at the expense of many adjectives. The editors of our Church Papers want the story of City Methodism. And if it could come to them from a publicity bureau such as is being discussed, there would be more likelihood of every church being represented in turn than is now the case. Often important items never get into type because of the fear the pastor has that folks will think that he is carrying on a little personal propaganda. Others do not have that feeling, but recognize that a man in public position must occasionally be misunderstood for the sake of his work. An occasional interpretation of City Methodism will find a place under this plan, as the data will all be together and it will be somebody's task to put it in shape.

There are "human interest" stories that will be made available for larger use in this way. Have the editor or assistant editor of your Church Paper as your guest in some city-wide Methodist function occasionally. And at all times help to promote the circulation of the paper. The Church Press is one of the agencies of power that the Church at large has put into your hands to use. Use it. The editor is eager that you should, as is evidenced in the help his pen and columns have given to every Methodist interest in your city.

City Methodism And National Publicity

The methods thus far discussed deal with publicity reaching a limited field. Of course your Church Paper reaches the people of an Area or more. And an occasional story furnished the newspapers will be sent out on their wire to one or more

of the great Press Associations of the country for wider distribution. But there are things that occur in a local community that should have wider recognition both in the Church and out.

The Methodist Episcopal Church is now prepared to meet this need. The Committee on Conservation and Advance of the Council of Boards of Benevolence of the Methodist Episcopal Church has a Publicity Division organized to serve all the interests of the Church. It releases news and stories of Methodist Episcopal activities from all over the world through the Church Press, the Press Associations and individual newspapers. It is ready to serve you. When sending out your Year Book, bulletins, information, notices and the stories for the press that have city-wide significance, mail a copy to Publicity Division, Committee on Conservation and Advance, 740 Rush Street, Chicago, Illinois, and from time to time an item will be picked up and used. Be sure what you send contains the name of the city whence it comes. In turn we will send to you items from the wider field that may be of use in your local publicity efforts.

In addition to this the Department of City Work might well publish through the Bureau of Publicity a "Handbook on Publicity for City Methodism," containing much that cannot be given here, and the best and most effective of the definite, detailed plans which you and others could furnish.

Publicity For The Individual City Methodist Episcopal Church Or Institution

The adding the term "Institution" here is for the purpose of emphasizing the fact that City Methodism includes not only the churches of the denomination, but also its Hospitals and Clinics, its Homes for Children and its Homes for the Aged, its Deaconess Homes and its Training Schools, its Preparatory Schools and its Colleges, Universities and Theological Seminaries. The magnitude of City Methodism looms large when it is considered for purposes of publicity. Yet it all should be included in the task outlined. It all should have its publicity taken care of as far as possible by the Publicity Bureau established by the City Society.

Clearly it would take a good size book to go into the details of publicity for all of these institutions as individual units. And yet they each have a task of publicity that each must do. For Hospitals and Homes there will soon be available in booklet form an address on "Putting Hospitals and Homes in the Hearts and Minds of the People." This address was delivered before the Third Annual Meeting of the National Methodist Hospital and Homes Association, and is being published by the Board of Hospitals and Homes of the Methodist Episcopal Church, 740 Rush Street, Chicago, Illinois. There are a few

good books extant on "Publicity for the Local Church." Help ought to be available soon for the other types of institutions mentioned.

It is possible only to suggest a principle or two concerning publicity for the individual institution here. First of all, study what you have to give publicity to. Do not advertise something that you cannot live up to. Second, decide definitely who you wish to reach with your publicity, if a church, your own members, your neighborhood, the public at large. Third, study to discover what form of publicity is best adapted to your message, your field to be cultivated, and the amount of money available for publicity. For publicity costs money. It should always be well done. Keep in mind constantly that the service rendered your neighborhood and community is the most effective publicity that your church can get.

The wisdom of the three suggestions just made is seen when you think of the different types of people to be reached for a Suburban Church, a Church in a Residential Section, a Church of All Nations, a Downtown Church, and a Goodwill Industries. Each of these types of city churches must carry on publicity to establish its place in the confidence and esteem of the city and its local neighborhood. It must advertise to increase attendance at preaching services, Sunday School and week-time activities. And it has a large task of publicity in acquainting its membership with its own program and obligations, as well as with the larger vision and task of the Methodist Episcopal Church at large and the Kingdom of God on earth as a whole.

The variations of approach and types of publicity for the groups just mentioned are indicated by listing some of the angles necessary to consider in preparing publicity for a Goodwill Industries. The approach is different for a Methodist constituency and for the general public in appealing for materials, help, sympathy and co-operation. And an effective follow-up must be developed for the bag industry. There is another approach for the writing of the stories that develop in the day's work. There is publicity for the workers in the interest of morale. And there is publicity for the Church at large. "The Reclamation of Men and Things" is a good illustration of this last. The publicity program for a Goodwill Industries could not be used for a Suburban Church any more than its publicity program would serve a Church of All Nations.

"And Finally, Brethren—"

Publicity that is effective is alive with the personality of the particular institution it represents. Otherwise it is wasted. And it all should breathe the spiritual atmosphere of the Kingdom which the institution is helping to establish on earth. Publicity for the Church of Jesus Christ has no excuse for

going forth unless in some way it carries not only the item of momentary interest to a Methodist Episcopal church or institution in the city, but also in some way a suggestion of the message of God's love for mankind, for the propaganda of which in concrete form the church or institution exists.

City Methodism has a task of publicity as yet practically untouched. It will remain untouched unless the Council of Cities takes the initiative and encourages the operation of bureaus of publicity through the local City Societies as here suggested. It is more than an opportunity. It is an obligation. Linked up with the Department of City Work of the Board of Home Missions and Church Extension as the City Societies are, and challenged by the Publicity Division of the Committee on Conservation and Advance to co-operation in publicity, as they are hereby challenged, there is no escaping the fact that "Publicity for City Methodism," not merely as the subject of an address, but as a new ally for service, is now before you and awaits your acceptance.

The Fourth Annual Meeting of the Council of Cities adopted the following recommendation on Church Publicity, presented by the Committee on Findings for the City Society Group.

"We recommend that the City Society be used by the churches and institutions of Methodism within the treasury of the City Society as their proper instrument of publicity, as advocated by Dr. Ralph Welles Keeler in his paper to this session of the Council of Cities, on "Publicity for City Methodism."

Millard L. Robinson, *Chairman*
Daniel L. Marsh
F. H. Coman
Azariah F. Reimer
John Thompson
John Rutledge

DOCTRINAL PREACHING AND THE NEW DAY

By Harris Franklin Rall

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We are all interested in the new day. Not this group alone, but large numbers outside the Christian circle, undaunted by the Great War and the disillusionment of these last years, are sustained in their efforts for men by the vision of a new world. But there are many to whom the other part of this subject will make little appeal. They will greet with a smile the suggestion that doctrinal teaching must be the foundation of the new day.

It is not strange that we should find this attitude outside the Church. We can understand how those outside can appreciate the Church as having some social utility while dismissing its doctrine as hardly worthy of serious discussion any longer. What is strange is that we find somewhat the same attitude inside the Church. "Let's be done with dogma and tradition," men say, "with meaningless theories and hair-splitting discussions, and move on to the order of the day." "If we are to make a success of religious journalism," said a speaker recently to a group of editors engaged in this field, "the first step is to throw out theology." And the journal of a Methodist society thought it worth while recently to print a quotation from a well-known evangelist to this effect: "I love flowers, I love religion; I hate botany, I despise theology.'"

But such positive aversion, limited in scope, is not nearly so significant as the far more widespread indifference and neglect. How much teaching is being done in our pulpits today? You get exhortation and illustration, rhetoric and sentiment, but how many teaching sermons have you heard in the last year which set forth in clear and ordered manner some great truth of the Christian faith or life? The old catechism has been discarded; have we found a substitute that is giving our young people any clear grasp of the truths of the Christian religion? Note where the emphasis is placed in the gatherings of ministers and laymen, convened by our Church leaders and our great societies, upon which we have made so large expenditure of time and money. Some of us still think that the central interest of Christianity is its message, but it would not appear so from a study of the programs of these gatherings. The Centenary movement did include a splendid campaign of instruction; it brought information as to needs and plans, and a little doctrine came in by way of the stewardship drive. But we seemed to assume that Christian folks knew all about that message to the world which was our

first justification for such a campaign, and this depite the fact that round about was a world perishing even more from a famine of truth than from a dearth of bread. We have been long on organization and exhortation; we have been short on teaching.

A Place for Definitions

Here is a good place to stop and define terms, for a definition is often better than an argument. I do not wonder that many men are sceptical about the value of doctrine. For them doctrine means a sum of teachings, more or less remote from life, formulated by the Church once upon a time, and now handed down as a tradition of the past and a law that all must obey. The "defenders of the faith," usually self-appointed, are often to blame for this. They have confused dogma with doctrine. Dogma is a creed enforced by the Church as a legal authority, to which men submit whether there be inner conviction or not. That is Roman Catholic, not Protestant, it is the bondage of the law and not freedom of faith. Doctrine is simply teaching; it is the great liberating truth that is given in the Christian message, set forth in clear and ordered fashion. It is not apart from life, it grows out of life, and it bears directly upon life. In the Christian faith it means first of all the convictions about God that are the very heart of our experience. But it means equally the ideals of conduct and character which command our lives as those who believe in such a God.

If our churches have been overlooking the meaning of doctrine, that has not been true elsewhere. Never has there been such a time of teaching as in these last years. Men said the Great War was a war of machines, a contest of material resources mechanically applied. There is truth in that, horrible truth, but it may be added that it was even more a war of ideas. By ideas I do not mean correct information or sober reflection; it was propaganda, which is not primarily devotion to the truth, but a systematic effort to make men think your way. But it was doctrine, teaching. The decisive blow came not only from the armed forces of the west, but from those ideals, formulated chiefly by America, which were introduced into Germany and at last, together with the knowledge that they had been deceived by their leaders, broke down the morale of the German people. Alas, that those same ideas were forgotten when the victors met at Versailles!

And the tide of propaganda is on today. Political parties, social and industrial movements, various national interests, all are joining. Men think of the soviet regime as a great organization depending upon force. That is true in part, but all observers agree that the Russian Government is carrying on a most remarkable campaign in education in order to make the whole nation over into Marxian socialists. Just as active has been

the anti-Russian campaign led by France and supported by other interests. Think of the enormous sums of money that have been spent in the last seven years in this work of teaching. And propaganda is nothing more than doctrinal teaching. Out of it all this one fact stands forth: for better or for worse the new world will be made not by the decisions of kings or presidents or parliaments, nor yet by the might of armies and fleets; it will be made by the ideas that win the suffrage of men. We have reached a new stage in history. The world is still far from democracy, but so much of democracy has come that henceforth the chief battles of the world will be those in which rival ideas fight for the votes of the people. The Great War may yet be seen as having marked the divide. There was a time when great events hinged on the decision of the few, of kings or of chancellories or of captains of finance. It was the few that determined upon the Great War and brought it on, not the peoples. America was an apparent exception, but she came in long after the war was begun. It was the few that in secret conclave, despite our advertised ideals, concocted the terms of peace. But the old era is past. The few began the war, but the war was carried on only as these few were able to enlist the support of the many. That was true of every power that fought. France was on the verge of a breakdown once because of the attitude of the people. Russia dropped out despite Kerensky, because the peasant was sick of a war that had no meaning for his mind. It was the inner revolt that helped to break down Germany. A large part of the task of England and America was to win the conviction of the people. And but yesterday England's plans for Russian interference were blocked because the English laboring men said "No!" The ballot, the book, the newspaper, the public school, telephone, telegraph, and wireless, all these have worked together. The common folk the world around today can know and think and decide, and the decisions of society in the future will be made by them.

A Summons to the Church

But what has all this to do with the Church and doctrinal preaching? Everything. It speaks to the Church with trumpet tones, "He that hath ears let him hear what the Spirit saith to the churches." Here are the plain facts: 1. The world's great questions are to be settled in the future not by authority or force, but by the ideas that can command the minds of men. 2. The great questions upon which humanity's life depends are at bottom every one moral and religious. 3. The ideals that must rule men if the world is to be saved are those that are found in the gospel of Jesus Christ. And so there comes the summons to the Church: take up the ancient task, the task of prophet and apostle, of reformer and preacher and evangelist, and teach men!

How Fared Christian Ideals in the War?

But, you say, has not the Church been teaching men throughout these years? The answer to that question lies in the results. These last years have given the Church such a test of its teaching work as perhaps has never been seen before. First of all, it was a test in the field of world history. Never had there been a conflict on such a scale, for the battle was worldwide. The line of conflict was not simply that which separated allies from central powers. We who believe in the cause in which our nation engaged must still recognize that. How did the ideals of Christianity fare? Taking a worldwide view, we must say that it was not able to teach them to the so-called Christian nations; no, not even to the men that were in its fold. A narrow nationalism displaced the faith in one God of all men and nations. Jesus' confidence in the power of love and goodwill and forgiveness gave place to the creed of force, and force alone, a creed that has outlasted the time of actual war. In large circles bitterness, anger, and vindictiveness were systematically cultivated and regarded as a virtue. Nor was it always easy to discern any difference between the spirit of those within the Church and those outside, though the former were supposedly pledged to loyalty to the spirit of Jesus.

A Page From Soldier Testimony

The second test was even more definite. A unique opportunity came to the Church to find out how far it had really succeeded in its teaching mission. The men of the army were a cross section of the whole land, not one city or hamlet escaped, not one class that was not represented. An unusual force of chaplains and church workers gave the opportunity for personal contact. At the close of the war these religious workers made a careful study of the facts as they had gathered them among British and American men of the Protestant faith. The British report gives this conclusion "That probably four-fifths of the young manhood of our country should have little or no vital connection with any of the churches, and that behind this detachment there should lie so deep a misunderstanding of the faith by which Christian men and women live, and the ideals of life which they hold is, perhaps, the most salient factor of our evidence." The American report is in striking agreement: "If a vote were taken among the chaplains and other religious workers as to the most serious failure of the Church, as evidenced in the army, a large majority would agree that it was the Church's failure as a teacher. We have not succeeded in teaching Christianity to our own members, let alone distributing a clear knowledge of it through the community at large." It was not that these men did not follow the teachings of Christianity—that rested with them; it was that they had not learned from us what Christianity was, and that was our failure.

What is Christian Doctrine?

And now we must come to closer quarters with our question: What is this Christian doctrine and how will it serve the world? Many will admit the impeachment just brought and glory in it. "Go on and preach your outworn creeds," they say, "and turn your face to the past. Our business is with the present and our task is that of service." With the spirit of these last words we can all agree. We, too, want "to serve the present age." We have as little patience as they with those who

> "on stated days themselves imprison,
> Mocking with bread a dead creed's grinning jaws,
> Witless how long the life had thence arisen."

But there is a double error in this position. One is the identification of the doctrine which we are to teach with traditional theology. Unfortunately that is the mistake which many make when they take up doctrinal preaching. For them it means going back to some creed or theory, defining it, defending it, and telling the people what they must believe in order to be Christian. We need not consider just now what measure of truth may be in this creed or that in which the Church of a past age tried to sum up its faith. We can say of all of them:

> "Our little systems have their day,
> They have their day and cease to be;
> They are but broken lights of Thee,
> And thou, O Lord, art more than they."

Doctrinal preaching is not repeating a formula of the past, it is setting forth for mind and heart the meaning of the Christian faith. It is the truth that is in the heart of that faith which we wish to bring. Such a truth is not a burden imposed by the dead hand of the past; rather it is a conviction which sets men free. It is the very heart of a man's deepest life, the vision by which he lives. It might be better to call it a faith than a doctrine; but when we ask what this living faith means, what it has to say about God and the world and life, then we have a doctrine, a teaching. And unless it spring from life, not of the past but of a present, and unless it speak to life in turn, it is a poor and impotent thing. And that is why men revolt from some doctrinal preaching, a preaching that cannot convince and so cannot command, that appeals to authority but lacks the power of a living Spirit, that resurrects old controversies and unmeaning theories, but has no word for the life and death needs of today.

There is a second error here, the failure to see that the doctrine of which we are speaking is the most practical concern with which men can deal. True Christian doctrine represents not merely a conviction but an ideal, it speaks to the will just as truly as to the mind. We have no place for doctrine which does not bear upon life. We have talked too long about "mere

morality." We have made men think that doctrine had nothing to do with ethics and ethics might be considered apart from doctrine. Back of what a man does there lies what he believes. When I can find what a man holds to be the greatest power, then I have a clue to what he considers the highest good. The God whom Christianity brings is both good and power. And the doctrine of the New Testament is even more taken up with moral ideals than with religious convictions in the stricter sense.

Here then is the double doctrine that Christianity offers: a faith to set man free, an ideal to command his life. First of all it offers him a faith, not as a puzzling doctrine which he must accept, not as a theory in which he must believe, but rather as the answer to his deepest questions, as the only light that can make life clear, as the power that alone can help. It shows him the God and Father of our Lord Jesus Christ as a living, glorious Presence that brings strength and clear purpose and peace. But this God is a challenge as well as an answer. He is the love that we trust but He is also the ideal that commands. For here, too, is man's eternal question: What is the good? What shall I live for? What must I do? Until you find what a man obeys you have not found his God. We have preached the God of love whom men may trust; we need a new emphasis upon the love that men must obey, upon the righteousness and mercy that must be enthroned not simply in the heavens but here in our life and in the life of nations.

What Shall Save the World?

Turn from this now to this modern world which as Christians we want to serve. What shall save this world? Shall we organize committees and send poor relief? Shall we pass laws and try to banish vice? Shall we build community houses and form all manner of clubs? Shall we show the farmer how better to till his acres and supply recreation so as to keep the boy on the farm? Shall we form a league of nations and abolish war, or call a conference of powers and proceed to disarm? Yes, in the name of God and of the needs of men let us do all these. But let not the Church with its interest in these forget the greatest gift which it possesses, its teaching, its doctrine, the message of a faith and an ideal.

Look first at the ideal and its need today. It was true in no small degree that the Church during the war (I am thinking of all lands) was seduced from its first great task. In each land men said: "Never mind the ideal, the questions of right and wrong. The issue has been set and all is plain. The business of the Church is simply to exhort men to obey the State and to organize them to serve." And so the Church waited tables instead of preaching the gospel, and repeated war cries instead of playing the prophet. And the world is reaping the harvest today. Never was there such national consciousness and na-

tional selfishness. Militarism, imperialism, aggression have marked the policies of nations. Prejudice, bitterness, hatred have marked their spirit one toward the other. The tide of race feeling is running high. The industrial world is torn by strife. The most dangerous paganism today is not in "heathen" lands but in the so-called Christian nations which neither recognize nor understand the Christian ideal.

The Christian Principle of Goodwill

What shall save these lands? The Christian ideal, and that alone. That means first of all the Christian principle of good will. I think sometimes that the Church has been slower to see this than some men outside the Church, or less courageous to speak of it. Here is Sir Philip Gibbs, perhaps the greatest war correspondent of the great conflict. How humanly and movingly he has written in "Now It Can Be Told." Even more movingly has he spoken in these later days in protest against the spirit of hatred and vindictiveness, in the plea for reconciliation. How he scores the English papers which long after the decisive defeat "kept up the old war cries, still inflamed the fires of hate," insisting that the Germans were not "on a level with ordinary human nature, not worthy of a place in a League of Nations." "Europe needs a new heart," he cries out, "a new spirit of good-will and mutual understanding and mercy." "We need a prophet of God to change the evil in men's hearts." Is he right when he adds, "And such a voice is not heard above the strife and anguish of this present time"? The message is here; will the Church proclaim it? There it lies in the words of Jesus, when He declared His faith in the final power, not of the mailed fist, but of the heart of good will. "But I say unto you, love, pray, forgive, that ye may be sons of your Father."

The Christian Ideal of Righteousness

And here is another Christian ideal for lack of which the nations perish, the principle of righteousness. It was a thunderbolt in the hands of the prophets, who dared to be true to a righteous God and place him above the spurious, "hundred per cent" patriotism of their day. For this stood highest, not the will of the king or the wish of the mob or the fortune even of their own loved land, but that which was right and just in the sight of God. A world that has looked into hell longs for peace though fools still rattle the saber. But compacts and world courts and leagues will not of themselves bring peace. The corner stone of justice alone can sustain that temple. And the Church must preach it. Higher than the claims of labor or the confident power which capital feels today, higher than the will of king or congress or of nations insolent in their strength, is that righteousness which is the will of God.

The Principle of the Sacredness of Humanity

And there is the principle of the sacredness of humanity. Where is it set forth with such power as in that gospel which declares that one human life outweighs a world? We know how Jesus showed that reverence for man in his own life, and with what words He condemned the sin of those who scorned their fellow men. That scorn of man for man stands today in the way of the new world; now it is the scorn of the German, now of the Jew, now of the black man, now of the Oriental. It has grown fearfully in these years throughout the world, and here in our own land. Race riots in Chicago and other northern cities, an anti-Semitic campaign, and increasing antipathy for the foreigner just because he is a foreigner, with a background of a narrow so-called Americanism that does not know the first principles of the Republic—this is what we face. And the same principle is at stake when an organization like the National Manufacturers' Association scoffs at reports on standards of living and declares boldly that labor for the manufacturer is simply a commodity to be bought in the market at the lowest price like everything else. These ways are ways of division and death. In the new world man must stand above things, never an instrument, always an end, and the law of reverence for humanity must obtain for every man whatever the color or class. Be sure, that will not come with idle sentimentalizing, but only when at last our message wins men to see one God of all men, and all men as sons of the one God.

Solidarity and Co-operation

One other ideal should be mentioned, the double conception of solidarity and co-operation. A recent speaker defined the community as a group of people, more or less contiguous, who were learning to think and act together in regard to the most important concerns of life. I accept the definition and assert that the world is on the way to becoming one community. But there is more than that. The God who has been making us one in this deeper sense is making it ever plainer that as a world we must work together for a common good or go down to a common destruction. Today the highest goods can come to a nation only as it seeks to share them with other people. We are one in our interests, we must be one in our effort. How far we are from that in the world's thinking you all know. Selfish nationalism has had an unprecedented revival. Individualism, plain selfishness, is the confessed creed of vast numbers. Here is but another phase of the one great antagonism that we have been considering: Cæsar against Christ, paganism or the practise of the cross. The world is facing big problems, but this is the final question before which all others shrink and pale. Henry Sloane Coffin quotes Stopford Brooke as writing in his diary under date of January 1, 1898: "Men look forward to a universal war, and now that self-interest, that is the Devil

himself, is believed to be the paramount and practical law of life, there is nothing else to look for." That prophecy is not exhausted in the terrible fulfillment which was given it in the Great War.

Doctrinal Preaching Essential for Life's Ideals

I am not asking the pulpit to teach politics or discuss economic questions. I am not asking it to desert an old gospel for some innovation. I am asking that it shall go back to Jesus and the prophets, that in a world where paganism rules in individual ideals and social practise the Church shall have the courage to declare the ideals of righteousness and good will, of reverence for humanity, of co-operation and service as the one way for the world's salvation. In a searching article translated by Bishop Burt the Italian publicist and radical, Giovanni Papini, declares that Christianity has yet to begin its work among us, and his summons is just to this ministry of teaching. "The propagation of the fundamental Christian truths among the people of today has all the perils and all the attractiveness of an enterprise absolutely new," the enterprise of "causing to enter into the spirit of men and into their daily conduct those very truths which in the last analysis are the only ones which can save ourselves and the world." The words of the gospel have been on our lips, but we must see its ideals with a new clearness and proclaim them with a new power. And we must make them the conscience and the spirit of the common people all over the world. We are thinking today in world terms, we are looking for a new world order; and sometimes we think that our battle will be won when these ideals are written in our statutes or incorporated in some plan of world court or league of nations. The task is not so easy as that. What is written in law or treaty will mean little unless it has been written in human hearts. The ideals of the gospel must become the ruling ideas of common folks in every land and in every corner of the land. That is the long, long road that humanity must travel, and the preaching Church setting itself to reach each last man must lead the way.

The Importance of Preaching Religious Doctrines

So far we have considered but one side of Christianity's message: doctrinal preaching as it has to do with the ideals of life. I have spoken of moral doctrines so far. If you do not think these ethical ideals important, look at the space which the New Testament gives to them. But there is more than that. The new day asks of us the preaching of religious doctrine, and this indeed is the foundation. If justice and good will and service are merely ideals they will not long command the obedience of men. Back of pagan ideals lie pagan convictions, a pagan faith. The pagan faith today is the faith that the

highest power in the world is force and cleverness. It is the faith of Napoleon: God is on the side of the greatest battalions. The most terrible fact about these post-war days has been the bankruptcy of faith. The nations with the victory won straightway forgot high ideals; they had no confidence in their power, and they went back at once to worship the old gods of cunning (secret diplomacy) and greed (territorial expansion) and force (armies and navies). And the counterpart of all that we saw with individual men in the greed of the conscienceless profiteer and the lust for self-indulgence while a world was starving. Is it not clear that what men need here is a new faith, a new vision of God high and lifted up as the final power that rules men and nations? The first task of doctrinal preaching then is to bring God to men as the prophets did, as did Jesus. Men must learn anew the lessons of reverence, of the fear of God.

Its Value to the Individual

That applies, first of all, to the individual man. Christianity has many gifts to offer men. It has none greater than the gift of faith. I do not mean now by faith a set of correct theological opinions, what some men mean when they talk of "the faith once for all delivered to the saints." A set of doctrines handed down may be a poor and lifeless thing. You may repeat them in a creed and insist upon them in your church rules and declare that no man shall come into your church (which is not your church at all but the church of our Lord) unless he subscribe to them. But the power of life is not here. That is present when man gets a vision of God which becomes the conviction of his heart in the light of which he knows himself and his world, the life that he may have and the life that he must live. Bring that to a man and you have brought him a clear purpose, a deep peace, an unfailing inspiration, a constant source of strength.

But such a faith cannot be handed over with a phrase. Nor is it enough to teach it in childhood. The child's world is very simple. It is not hard for the child to say,

> "The world is so full of a number of things,
> I'm sure we should all be as happy as kings."

The man's world is a bigger world and a very terrible world sometimes. Can he hold this same good God in his man's world? There is our task. We must help this college man to see how he can hold God in the larger world which education has brought him. That man has been hard hit by the ills of life; we must show him a God who suffers with man and who is redeeming this world from its evil. There is the man who has identified religion with an outworn creed against which reason and moral sense alike revolt; we must lead him out into a truer vision that will enable him to keep his faith. Here is a man with the social passion; he must be shown that God for whom Mr.

Wells pleads, the living God, comrade of men, toiling with them for a new world of righteousness. And, hardest of all, we must help the man for whom God has become a mere name, a vague symbol, and we must make God real and a commanding power in his life.

Its Importance to Society

From the individual, turn again to the social life to illustrate the importance of the beliefs. Three faiths have been bidding for the allegiance of men. One is the pagan faith, already mentioned. It is the belief in cunning and greed and brute force, all of them directed by selfishness. And war, as we have seen it, is but one of the terrible offsprings of that creed, the end of which, for nations as for individuals, is death. The second creed might be called the evolutionistic. It thinks of evolution not as the sober description of science but as a philosophy and a faith. Mr. Carnegie in his Autobiography sets forth this creed in that rather naive form in which many have held it. "Not only had I got rid of theology and the supernatural," he says, "but I had found the truth of evolution. 'All is well since all grows better' became my motto, my true source of comfort. Man was not created with an instinct for his own degradation, but from the lower he had risen to the higher forms." How impotent this gospel seems in the light of these last years! No wonder Mr. Carnegie had no heart to add to his biography after 1914. Our hope today is not in natural human goodness moving inevitably forward. We know rather with a new certainty that evil is terribly real, that good comes at the end of conflict, and that man must have God.

Over against such creeds we must set our faith. We should do it with the greater courage because of those outside the Christian Church who are seeing a new light. Mr. Wells may be a crude theologian, but he has struck a real religious note of late, nevertheless. He has told us of an interview he had a few years ago with the late David Lubin, that Jew of genius and vision who founded the International Institute of Agriculture. "So many of us," said Mr. Wells to him, "seem to be drifting away from the ideas of nationalism and faction and policy, towards something else which is larger. . . .We are feeling our way towards a bigger rule." "The rule of righteousness," said Mr. Lubin. "I told him that I had been coming more and more to the idea—not as a sentimentality or a metaphor, but as the ruling and directing idea, the structural idea, of all one's political and social activities—of the whole world as one state and community and of God as the King of that state." "But I say that," cried Mr. Lubin, "I have put my name to that. And it is *here!*" And the old man struggled to his feet, and seized an Old Testament. "It is here," he said, "in the prophets." And then, says Mr. Wells, they went on for two hours to talk about religion.

Yes, it is in the prophets, and even more in the message of Jesus, the faith in a coming rule of righteousness, in a brotherhood which shall include all peoples, in one Kingdom of righteousness whose ruler shall be God. And there is more than that. There is the vision of a God who is like the Son of Man, a God who dwells with men as friend, the comrade God whose heart of pity suffers with all the pain of men, the fellow worker joining in all their toil, and the God of power whose presence promises the final triumph. Here is the faith that we must bring. In the name of this God we will condemn insolence and oppression, however high its place. In this name we shall give courage to men who have lost hope and summon them to a renewed conflict. In this name we shall call men to repent of selfishness and greed and enlist them in the new service. And such a God this world needs that it may repent and worship, that it may believe and go forward.

An Illustration from Premillennialism

Let us take one other illustration, coming even closer to our work, that will show us alike the need of right teaching and how fateful for our work as a Church the wrong doctrine may be. While the Church has been absorbed in its planning and organizing and exhorting, certain other movements have been working hard at the task of teaching, and none more so than the modern premillennial movement. Nothing could give a clearer object lesson to the man who thinks that deeds count and doctrines are a matter of indifference.

When we stop to reflect we realize that back of the program of our Church in all its varied plans and appeals, there is a very definite doctrine. We believe in a God who wants all men to be saved, and in missions and evangelism we summon to a life that is intended for all. We believe in a kingdom of God, a rule of love and righteousness which shall some time master human heart and social relation. We believe that this new world is to come through spiritual means, through the word of the Gospel and the work of the Spirit. We believe in the Church, the fellowship of those who in love and faith and service are joined to God, the place of the indwelling Spirit, the instrument for preaching the word. This is the faith that lies back of our work. What a glory it would give to life, what a new day it would bring to the Church if we could teach it and preach it till it became the vital conviction of every member!

It is not too much to say that these great convictions are opposed at every step by a doctrine that has been preached all up and down our land and in our own Church with scarcely an effort, in the past, to offset its teachings. What does premillennialism say to the faith that lies back of this program? We believe in a gospel that can redeem society; premillennialism declares that hope is vain and that the world must grow steadily

worse. We believe in a gospel that is meant for all men; premillennialism declares that God purposes in this age to save but a limited number, the elect. We believe that God plans to save the world by the gospel and the Spirit; premillennialism insists that these must fail and looks only to an irresistible deed of sheer power exercised from without. We believe that God works through men and we are preaching stewardship with a new comprehension; pre-millennialism scoffs at the idea of "bringing in a Kingdom by man's puny efforts." We believe in the church as the instrument of God; premillennialism bids us "expect as little as possible from Churches or governments under the present dispensation," since the fate of both is to grow increasingly corrupt. And this age, be it noted, has already lasted nineteen centuries and even according to premillennial principles it may last nineteen centuries more. Once win the acceptance of the Church for that doctrine, once let its meaning be fully grasped, and you have cut the ground from under every great enterprise of our present-day Church life.

The Church Must Revive Its Teaching Missions

The time has come for the Church definitely and consciously to enter upon a revival of its teaching mission. There is a new interest upon the part of men and women in these final questions of life which religion seeks to answer. And on the part of those who watch the great world problems there is a new appreciation of faith and ideals as the final shaping power. Hear J. M. Keynes, the writer of the volume which has stirred more discussions concerning the peace treaty than any other: "The events of the coming year will not be shaped by the deliberate acts of statesmen, but by the hidden currents flowing continually beneath the surface of political history, of which no one can predict the outcome. In one way only can we influence these hidden currents—by setting in motion those forces of instruction and imagination which change opinion. The assertion of truth, the unveiling of illusion, the dissipation of hate, the enlargement and instruction of men's hearts and minds, must be the means."

There went forth once upon the highways of an ancient empire a wandering preacher. Member of a despised race, disciple of a scorned faith, he had behind him no great institution, he bore no prestige, and he had only one gift in his hands. That gift was a message, a simple word of truth. But that message became a life that sprang up in men's hearts. A new fellowship arose, an empire within an empire, and when at last decadent Rome passed away the new kingdom of faith and love endured. Wealth and numbers have come to the Church, it has multiplied ministries; but its greatest gift is still its message, and its greatest weapon is still the word of truth.

TRAINING OF SPECIALIZED STAFF LEADERSHIP

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I. Introduction

There is an increasing tendency to confine the use of the term "staff" to the specialized supervisors or operators attached to the chief officer of administration of an institution or of a business, military or professional organization or agency; for example, the staff of a hospital would be the group of specialists who operate under the general direction of the head surgeon; the staff of a general would be the group of men who are attached to "headquarters" for special assignments; the staff of a superintendent of education would comprise the experts who carry the educational policies of the superintendent to the rank and file of teachers and principals in the educational system and who assist directly in the formation of policies. In this technical sense, heads of departments, for example, having administrative responsibilities which involve groups of employees or voluntary workers, would not be members of the "staff."

In a less technical sense the term "staff" is quite commonly used to refer to all persons who have supervisory or administrative responsibility for the work of an organization or an institution. In many cases the term is still more loosely used to refer to the entire number of employees, operators, and helpers engaged in an enterprise under a common leadership.

It has not seemed wise to confine the discussion of the training of the "staff" of the minister in the local parish to the technical connotation of that term. For the purposes of this paper the "staff" will, therefore, include all persons having administration, supervisory or instructorial responsibility.

In every enterprise which has continuity training in some form is always going on. This training is either by *absorption,* or by *intention.* The Church has ordinarily secured its leaders by the absorption method. By this method prospective workers pick up knowledge and skill by watching other workers. They occasionally receive a friendly hint or suggestion from a skilled workman but it is nobody's business to instruct them. In the industries this method is spoken of as "stealing" a trade. A "green" hand after watching a trained man operate a machine secures a job as an experienced workman. Once he has hold of the machine he does the best he can to operate it as he has seen other men do it. Friendly workmen may aid him, but more often his fellow laborers "guy" him and refuse help. He soon loses his job because of inefficiency, but he goes im-

mediately to another shop and repeats the experience. Finally, from his various experiences he picks up enough knowledge and acquires enough skill to enable him to hold a job as a second-class workman.

By this same trial and error method, with no tutoring of any kind, many men and women have come to positions of leadership and responsibility in the work of the local parish. Industry no longer relies upon this method, because it wastes time, material and tools. Remembering that the waste in the workship of the religious workers is the souls of men, as well as time and material, the Church should no longer rely upon a method at once so extravagant and so inefficient.

Training by *intention* recognizes that someone must consciously

1. Organize "trade knowledge,"
2. Arrange it in proper sequence for easy acquisition and
3. Direct the learner until he has acquired skill in the particular trade or activity.

This training responsibility may be

1. Added to the duty of a foreman.
2. An "old hand" may be put in charge of one or more helpers or apprentices.
3. A special *instructing* foreman may be employed for this purpose, distinguished from the *production* foremen by the fact that he produces trained laborers rather than bolts, buttons, braid, etc.
4. Training shops may be established in connection with the plant.
5. Separate training schools or departments may be established.

If the Church is to train its leadership by the method of *intention* rather than by the method of absorption, it must establish a definite system of training adequate to furnish the number and quality of workers necessary to completely man every agency of the Church with carefully selected and highly trained workers. It is the purpose of this paper to discuss such a system of training.

II. The Training Agencies for Religious Leadership

To cover the wide range of demands for leadership in the many types of churches, involving lay and clerical, voluntary and professional workers, there must be a closely correlated system of training agencies on the following levels:

1. Graduate schools of professional grade.
2. Undergraduate vocational schools of college grade.
3. Community training schools for voluntary workers.
4. Training programs in local churches.

1. Church Colleges as Centers for Vocational Training

The first and most obvious source of trained leaders for the local church is an institution already at hand—the Church college. Thousands of young men and women annually go from Church homes to Church colleges. They return from these institutions with very little definite preparation for leadership in the local church. They have been prepared to teach in the village high school, but they have been given no training for Sunday-school leadership. They have taken pre-engineering, pre-medical, pre-legal courses; they have studied domestic science and the fine arts, but they have not prepared for vocational efficiency in the local parish. It is the writer's conviction that we shall never solve the problem of trained leadership in the local church until we have changed the emphasis of denominational colleges form *solely culture* to the *culture of the soul* with a definite slant towards spiritual vocational guidance.

The standard colleges of the country now permit from thirty to forty of the one hundred twenty semester hours' work required for the Baccalaureate degree to be selected from professional or vocational subjects. If the Church college would provide an equal opportunity for specialized training in religious fields, the problems of religious leadership would be well nigh solved. Until such recognition can be given to religious training it will be necessary for those interested in religious leadership to found new training schools on a college level, create their own baccalaureate, standardize their courses and demand graduate recognition for their work.

The demands of vocational efficiency are not inconsistent with the ideals of liberal culture.

a. A Vocational Baccalaureate

The successful religious or social service practitioner must have three distinct elements in his preparation:

1. *Common elements necessary to an intelligent participation in a democratic society.* Technical training must not be allowed to create class, or vocational stratification of society. The common elements necessary to the like-mindedness of a homogeneous citizenship must be a part of the training of all groups of workers. Religious and social workers, being social prophets, dealing with people of all levels, should represent the highest intellectual and social ideals which the race has attained.

2. *Culture of the soul.* Students preparing for religious and social leadership must not allow their evangelistic fervor to wane while they are acquiring vocational technique. Those personal disciplines that refine the spirit and keep the personal life pure, clean and "God-intoxicated" should form an integral part of the curriculum of a school of applied Christianity. Music, art, literature, worship and the humanities all have a place, if properly presented, in this connection.

3. *Vocational information and technical skill.* Efficient practitioners must have a full and ready knowledge of their special fields, and accuracy and facility in its practical application.

The proper combination of these three elements in the curriculum of a training school represents the ideals which should be attempted by such schools. Candidates for certificates or degrees should be required to preserve a balance of general education, personal culture and vocational efficiency.

Our difficulty arises when we give academic credit for item Number 3 in the above discussion. Upon what basis shall we credit *vocational information and technical skill?* It is here that the Colleges of Liberal Arts have joined issue with Normal Schools and Normal Colleges. The Colleges of Liberal Arts refused to offer practical training for the public school teachers, and the people through their representatives in state legislatures established Normal Schools, and later, Normal Colleges which granted the A.B. degree upon the completion of four years of study which included a certain number of professional courses, presented in proper sequence and related to general courses. Such graduates were received into graduate colleges on probation. They held their own with students who had taken the regulation courses and they are now admitted freely for graduate study into the leading universities of this and other countries without discrimination.

The Normal Colleges are able to show that historically the A.B. degree belongs to the teaching profession. This title was originally applied to pupil-teachers who, at the close of their second or sophomore year, were licensed to teach as assistants to the regular professors. After two additional years of preparation they received the Master's degree—they were then *masters or teachers* in their own right. The courses which entered into this degree were vocational and professional. The professional educators insist that the Colleges of Liberal Arts, having ceased to offer vocational preparation to teachers, should relinquish the right to offer the A.B. and A.M. degrees and seek new degrees to indicate the completion of general courses pursued by students having no conscious vocational purpose in their study. This interesting debate is still in progress with the evidence decidedly in favor of the Normal College.

For further study see the following references:

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But regardless of the outcome of the controversy between Normal and Teachers' Colleges and Colleges of Liberal Arts, those of us who are engaged in the training of religious and social leaders must create our own baccalaureate, standardize it and secure its acceptance in the academic world. We can gain much from the labors of leaders in other professions in their efforts to gain academic recognition for vocational courses, but we must make our own original contribution to the general problem. Our problems involve the questions of "formal" and "specific" discipline, the cultural value of vocational studies, the definition of "culture", the objectives or ends of education, and a host of kindred subjects. The results of research in educational psychology, the place of education in a democracy, the new sociology, modern philosophy—these are the fields we must master before we offer a defence for our academic baccalaureate.

The historical baccalaureate provides a substantial and progressive course of study including (a) language and literature, (b) history, (c) economics, (d) natural science, and (e) philosophy. A new baccalaureate that shall preserve the essential disciplines of the old and add values which it does not possess must provide a *progressive, pedagogical arrangement of bodies of knowledge and types of conduct and experience* which will accomplish the three purposes already mentioned: viz.

1. Common elements necessary to an intelligent participation in a democratic society.
2. Culture of the soul.
3. Vocational information and technical skill.

Such a progressive sequence of courses would be worthy of baccalaureate recognition. One Methodist training school has announced vocational baccalaureates in the religious field, as follows: Bachelor of Religious Education and Bachelor of Social Science. The one hundred and twenty semester hours required for these degrees must be distributed as follows:

1. Psychology, 6 hours.
2. Laboratory Science, 6 hours.
3. English Composition and Literature, 10 hours.
4. Bible, 12 hours.
5. Public Speaking, 2 hours.
6. History, Economics and Sociology, 10 hours.
7. Foreign Language, 10 hours.
8. A vocational major. From 30 to 40 hours.
9. Electives. From 24 to 34 hours, depending on the number of hours included in the vocational elective. (Young students are urged to limit their vocational electives to 30 hours.)

From half to two-thirds of these courses are designed to give those common elements which should be the possession of all members of a democratic society. The remainder of the courses are devoted to vocational information and technical skill. These courses are for the most part as worthy of academic credit on the basis of their broadening, liberalizing and disciplinary values as are the traditional college courses. If this assertion can be sustained this school can confidently ask, not that the students be granted the B.A. degree, but that B.R.E. and B.S.S. degrees be accepted by the graduate colleges as *equivalent* to the A.B. degree.

It will be necessary to maintain, from the beginning, standards that can not be disputed, and to claim credit for no course until it has been standardized in reference to the content and quality of the course. This will mean the careful preparation of syllabi for new courses and a definite teaching method for all new material in order that no question may be raised regarding the work of any professor.

One of the major problems involved in training students of college grade for religious leadership is to standardize our baccalaureate.

For reference in the study of this problem the following sources will be helpful:

Seerley, H. H. *Report of the Inside Survey.* Bulletin of the Iowa State Teacher's College, Cedar Falls, Iowa.

Morehouse, Frances. "The Method Content of College Teachers' Courses." *Journal of Educational Administration and Supervision,* Vol. 4, No. 7, pp. 351-357, Sept. 1918.

Holmes, Henry W. "The Normal School Curriculum." *School and Society.* Vol. 1. pp. 550-533, May 8, 1919.

Bagley, W. C. "The Future of the City Training School." *Journal of Educational Administration and Supervision.* Vol. 6, No. 3, pp. 121-126, March 1920.

Corwin, Robert N. "The Problem of the Liberal Arts College." *Educational Review.* Vol. 59, No. 5, pp. 368-380, May 1920.

Society of College Teachers of Education. *College Courses in Education.* Proceedings of meeting of the Society, Chicago February 24, 25, 1919. (Marshall Printing Company, Marshallton, Iowa).

Paetow, L. J. "The Liberal Arts." *The University of California Chronicle.* Vol. 22, pp. 168-173, April 1920.

Athearn, W. S. *Religious Education and American Democracy,* pp. 255-364 Contains classified bibliographies.

b. The Distribution of Courses

There are three methods of distributing courses in a college or training school curriculum.

1. *Free Electives.* This plan permits the student almost perfect freedom in selecting from all the offerings of the institution one hundred and twenty hours of work distributed to suit his own inclination, interest, convenience or needs. The

generally recognized failure of this plan led to the wide adoption of the group system.

2. *The Group System.* This plan groups the courses into the logical divisions of knowledge, i.e. science, history, philosophy, etc., and requires the student to elect "majors" and "minors" from the various groups according to prescribed rules, with the general provision for "distribution" in the first years of the course and "concentration" during the third and fourth year.

3. *Prescribed Courses.* In actual practice the "group system" has not been satisfactory. Students are no better qualified to select courses within a group than they were to select them under the "free elective system". The employing of faculty or class advisors does not correct the defects. Partisan or departmental motives often overshadow the best interests of the institution and the student. In practical operation the group system results in the student "electing subjects as he chooses, or under the adventitious controls represented by one's favorite class-hours, the popularity or unpopularity of certain instructors, or even the place of the subject on the schedule of final examinations." (Bulletin, No. 14, Carnegie Foundation for the Advancement of Teaching, p. 147.)

These facts have led many of the strongest and most carefully administered training colleges to adopt the system of "prescribed courses." The faculty, having in mind the needs of the student, the content and purpose of each course and the needs of the field of service for which the student is preparing, minutely prescribes the curricula and the student is expected to take the courses as they are scheduled, subject of course to change upon faculty approval in order to meet unusual or special situations. The student exercises his choice in determining the vocation for which he will prepare himself. Having done that, he will pursue the courses of instruction which the faculty has prescribed for that specialized field. This method is supported by abundant precedents: it will solve many embarrassing problems that have arisen under the "group system", and it will be conductive to economy in administration.

References:

The Professional Preparation of Teachers for American Public Schools. *Bulletin. No.* 14. *The Carnegie Foundation for the Advancement of Teaching.*

Klapper, Paul. *College Teaching.*

Bobbitt, Franklin. "Basis of Organization of Professional Training Courses." *Proceedings of Society of College Teachers of Education,* 1919.

Blodgett, F. H. "College Training for Teachers of Agriculture." *School and Society.* Vol. 9, pp. 493-520, April 26, 1919.

Bagley, W. C. "The Future of the City Training School." *Journal of Educational Administration and Supervision.* Vol. 6, No. 3, pp. 121-126, March 1920.

2. Graduate Professional Schools for Lay Religious Leaders

a. Nature and Distribution of Courses

While the vocational courses in the Church colleges will send the great majority of their students back to the local church as efficient voluntary leaders, they will also send forward to the graduate schools many strong students to be trained for professional leadership. For such students, professional graduate schools should be provided for lay workers on a par with the standard schools of theology. These schools should be designed to produce practitioners. They begin with applied sciences and end with practical arts. They should be worthy of the same kind of recognition from the graduate schools as are the courses in a standard college of medicine. A candidate for the M.R.E. or M.S.S. degrees, having once selected his field of practice must submit to faculty prescriptions which are not required of other graduate students. His work will be as hard, as exacting, as disciplinary—but his purpose will be different.

These graduate courses should be two or three years in length. Groups of courses preparing for definite types of service should be carefully correlated so that there should be a proper balance of the following courses:

1. *General Courses.* These courses to be prescribed by the faculty for the purpose of giving background, perspective and point of view, rather than general culture, as in the undergraduate courses. These courses would include philosophy, sociology, biology, history of education, etc., depending upon the student's previous preparation and his vocational interest.

2. *Vocational Information Courses.* These include the courses designed to give the body of special knowledge required of successful practitioners.

3. *Practice Courses.* These courses are designed to give technical skill.

For further study of this problem the following sources are suggested:

Janeway, Theodore C. "Outside Professional Engagements by Members of Professional Faculties." *Educational Review.* Vol. 55, No. 3, pp., 207-220, March, 1918.

Athearn, W. S. *Religious Education and American Democracy.* pp. 369-390 (Note bibliography on research and graduate work on pages 389-390.)

Merriam, John C. "The Functions of Educational Institutions in the Development of Research." *University of California Chronicle.* Vol. 23, pp. 133-143, April, 1920.

Harper, R. A. "The Stimulation of Research after the War." *Science,* U. S. Vol. 51, pp. 473-478, May 14, 1920.

"Research vs. Teaching." *School and Society.* Vol. II, pp. 687-8, June 5, 1920.

(The following study of the organization and administration of laboratory and practice work will apply with equal force to undergraduate colleges).

b. Academic Credit for Laboratory Work

One of the most important tasks which workers in this field will be asked to perform is that of defining the appropriate quantity and quality of laboratory, observation and practice work for the various courses and fixing the proper amount of academic credit. The easy way out is to ignore the problem; but the very genius of such schools requires that we find a way to give academic credit for all the disciplines which we prescribe for the preparation of professional leaders. It is, therefore, recommended:

1. That all prescribed laboratory, observation and practice work be granted academic credit.
2. That practice work which requires home preparation shall be granted equal credit with regular class recitation work: i.e. practice teaching which requires two or three hours of library and home preparation preceding the teaching under supervision in a model school should have the same credit as is given for the preparation and recitation of an ordinary lesson.
3. That practice work which does not require previous preparation but which demands concentration, and conscious mental application, and which is under the guidance of an instructor who directs the exercise to a definite end will be granted one half the credit given to exercise which requires time for both preparation and recitation.
4. That observation work following specific direction shall be credited only when a carefully prepared report has been presented and approved,—the amount of credit being equal to that given to equivalent reports made from library assignments.
5. That no credit be given for practical work of any kind when it is unrelated to a definite course of instruction.

c. Problems of Curricula Building

1. *Some Pertinent Questions.* Faculties of vocational training schools must give the academic world a satisfactory answer to the following questions if their graduates are to be recognized by the accredited educational institutions of this and other countries.

a What are the general courses which prepare students to participate in a democratic society? Can these courses be secured at the College of Liberal Arts, the School of Education, the School of Theology, etc., or must they be offered by a separate faculty?

b What are the courses which best develop the spiritual life of students?

c What specialized body of knowledge belongs to each vocation for which students are to be prepared?

d What technical instruments are necessary for the application of the specialized knowledge of each vocation?

e What types of organized and directed experience will produce the skill required for each vocation and how shall practice be related to theory?

f Are there common elements which underlie many related fields of practice? If so, what are the common elements which belong to the vocations represented by these schools?

g Granted that all religious and social workers must have knowledge of human nature, an insight into the nature of society, knowledge of the history, philosophy and psychology of religion, and knowledge of the Church as an institution including its history, agencies and materials—can candidates for many vocations secure their training in the same courses?

2. *What is an Applied Science?* Dr. Snedden has questioned the propriety of calling a field of human endeavor "an applied science." Medicine, agriculture, engineering, navigation are spoken of as applied sciences. In each of them, however, there are used certain elements taken from several sciences and in combined form applied to the achieving of a given purpose. Medicine draws from physiology, chemistry, bacteriology, optics, etc. This fusion of elements from several sciences to given fields of human interest gives us such combinations as agricultural chemistry, engineering economics, military geology, surgical pathology, industrial chemistry. If we accept Dr. Snedden's statement that the term "applied science" applies to that body of data from a science which is applicable to one field of practice, then industrial chemistry, toxicological chemistry and agricultural bacteriology would be applied sciences and medicine and engineering would not be so designated. If, on the other hand, we accept Dr. Ruediger's statement that "an applied science is one that draws its data not from one but from many sources" then medicine, engineering, and religious education are applied sciences even though they draw data from the arts as well as the sciences. Whether or not religious education and the various forms of social service are "applied sciences" *they are fields of human endeavor which draw their data from many sciences and from many arts.*

The old professional schools used to compel their pupils to study the pure sciences before they would permit them to enter upon professional studies. The modern and more progressive professional schools ask their pupils to study just so much of the "pure" sciences as they are to use in their practice. Specialists are employed to go into the pure sciences and get out just the parts which are serviceable to practitioners and this is

mastered by the professional student together with useful extracts from other pure sciences. Religious education draws its data from biology, anthropology, psychology, philosophy, history, religion, sociology and art. Shall we ask our students to pursue all of these courses before they begin to study religious education or shall we go into these courses, extract the elements useful in the field of religious education, and build them into a new discipline called "the principles of religious education" or some similar title?

It seems clear that each member of a faculty of such a school, must set himself to the task of building the content of each course of instruction that he teaches. The first step in such an undertaking would be to list the essential facts, principles and processes which should be mastered in that course and then assemble them from all sources in pedagogical arrangement, treatment and sequence. The future of religious education and social science as major academic disciplines will depend upon the success of their advocates in building and standardizing such bodies of knowledge and experience.

In our study of this problem we will find guidance in the following sources:

Meriam, Junius L. *Child Life and the Curriculum.*

Athearn, W. S. *Religious Education and American Democracy,* pp. 216-228. (Note classified bibliographies on pages 226-228).

Reudiger, W. C. "Educational Sociology." *School and Society.* July 17, 1920.

Snedden, David, "Educational Sociology Again." *School and Society.* Vol. 12, pp. 93, 94, July 31, 1920.

Mann, Charles R. *A Study of Engineering Education.* Bulletin No. 11. The Carnegie Foundation for the Advancement of Teaching.

Learned, William S., Bagley, W. C., *et al. The Professional Preparation of Teachers for American Public Schools.* Bulletin No. 14, The Carnegie Foundation for the Advancement of Teaching.

Nolan, Aretas W. "Project Methods in Teacher-Training and Vocational Agriculture." *Proceedings of National Education Association,* 1918, pp. 275 f.

Averill, L. A. "Child Psychology in the Normal Schools. *Education.* Vol. 37, No. 8, pp. 373-384, April 1917.

Holt, Arthur E. "Social Justice and the Present Duty of the Church." *Biblical World.* Vol. 54, No. 2, pp. 136-139, March 1920.

Hewitt, Chas. E. "The History of Education in the Normal School." *School and Society.* Vol. 9, pp. 491-493, April 26, 1919.

Association of Colleges and Secondary Schools of the Southern States. Proceedings of the Twenty-fourth Annual Meeting, 1919.

Association of American Law Schools. Proceedings of Seventeenth Annual Meeting, 1919.

National Association of Dental Faculties. Proceedings of the Thirty-sixth Annual Meeting, 1919.

Society for the Promotion of Engineering Education. Proceedings of the Twenty-seventh Annual Meeting, 1919.

Braisted, W. C. "The Obligations of Medicine in Relation to General Education." *Journal of the American Medical Association.* Vol. 74, pp. 1203-15, May 1, 1920.

Pilcher, Richard B. *The Profession of Chemistry.*

Finney, Ross L. "Tentative Report of the Committee of the American Sociological Society on the Teaching of Sociology in the Grade and High Schools of America." *School Review.* Vol. 28. No. 4, pp. 255-262, April, 1920.

Judd, Chas. H. "Report of the Committee on Social Studies in the High School." *School Review.* Vol. 28, No. 4, pp. 283-297. April, 1920.

Starch, Daniel. *Educational Psychology.*

Goddard, Henry H. *Human Efficiency and Levels of Intelligence.*

Seashore, Carl E. *The Psychology of Musical Talent.*

d. Correlation of Theory and Practice

Education vs. Apprenticeship. The doctrine of "learn to do by knowing" and the later doctrine of "learn to do by doing", have both been tried and found wanting. Instead of setting theory and practice over against each other the modern tendency in industrial and profession education is to provide for both in such a way that each student is given "a sound, constructive theory upon which to base practice, since no fallacy could be more suicidal than that of imitative practice alone." (Morehouse, Frances, Jr., in *Educational Administration and Supervision.* Vol. 4, p. 351.) Modern methods seek to develop theory in the midst of practice. Such schools as this paper is advocating, dealing as they do with practical arts as well as applied science, must produce skillful diagnosticians as well as profound critics and analysts. The ends of such schools can not be realized unless we can develop laboratories, clinics and practice opportunities with such a close relationship to the class room as to make each a vital part of the other. The faculty of such schools must seek to secure facilities for obtaining practical experience under conditions as nearly approximating those of the actual vocations as possible and at the same time so closely related to class-room and laboratory as to give each the reflex influence of the other. The use of the class-room—laboratory—clinic method makes it necessary for the professor to organize his teaching units out of the knowledge, processes and principles which comprise the actual work of the practitioner. It is possible to define a progressive course of this kind for a student so that he will "work through" the church, school, institution, etc. under faculty supervision, thus joining theory and practice in the most intimate and efficient way.

The institution in which the student gains his standards and ideals for future practice must represent as nearly as possible the most approved method and possess the latest and best equip-

ment, buildings, apparatus, etc. The student's first observation and practice work must be in a "going concern", the best to be found, or that can be created, not in a weak under-manned plant. It is not wise to use the students of a training school to bolster up the work of weak mission stations. After students have established their ideals they may be given an "apprenticeship assignment" in a mission station for the purpose of developing their ability to initiate new programs, and adapt their methods to the conditions of an actual, concrete situation. Such assignments should come late in a training course. To ask students to practice in institutions where inferior work is being done confirms them in bad habits from which they may never recover. It can not be too strongly affirmed that practice work of students should be done in the midst of the most approved conditions and under expert supervisors.

Further study of this section will be suggested by the following sources:

Dewey, John. "The Relation of Theory to Practice in the Education of Teachers." *Third Year Book of the National Society for the Scientific Study of Education.*

Athearn, W. S. *"Religious Education and American Democracy."* (Note bibliography on supervision of Teaching on pages 182-183.)

Vedder, J. N. "Education vs. Apprenticeship." *Educational Review.* Vol. 59, pp. 113-123, Feb. 1920.

Sprague, H. A. "Coordination of Theory and Practice in Normal Schools." Proceedings of National Education Association, 1918. pp. 212-214.

Bouser, F. G. "Implications for Education from Experiments in Industry." *Teachers College Record.* Vol 21, No. 2, pp. 108-110, March, 1920.

Phillips, Thos. D. "A Study of Note Book and Laboratory Work as an Effective Aid in Science." *School Review.* Vol. 28, No. 6, pp. 451-453, June, 1920.

e. Principles Governing the Organization and Supervision of Laboratory and Practice Work

1. Students should do their practice work in the most successful and best equipped institutions available.
2. Apprentice work under supervision may be permitted in mission stations during the student's senior year.
3. Each instructor is responsible for the character and amount of laboratory, demonstration and practice work which should accompany his courses.
4. The heads of departments will coordinate the laboratory, demonstration and practice work of all courses in their departments.
5. The Director of Field Work will coordinate the laboratory, demonstration and field work of the departments.

f. Definitions

1. The term "laboratory" is applied to an institution, church school, or community which is used for demonstration purposes and whose program and policies are to all intents and purposes under the control of the training school.
2. The term "experimental school" or center is applied to institutions so organized as to secure absolute control of conditions in which experimental work is carried on by specialists and in which no practice or other student work is done.
3. The term "apprenticeship opportunity" is applied to positions secured for students in churches or other institutions in which they are permitted to assume full responsibility for a definite piece of work either on a voluntary or a salaried basis.
4. The term "practice work" is applied to the performance of practical service in a conscious effort to acquire skill in terms of given standards. Reports, supervision and measurements must accompany practice work.
5. The term "demonstration" is applied to any clinic or to actual work performed in the presence of, or by the student for the purpose of illustrating a principle or process or to vitalize and concretize facts or truths.

g. Administrative Organization for the Supervision of Laboratory Demonstration and Practice Work

The two factors involved in this administrative organization are (a) the *training* staff, and (b) the *supervising* staff. The *supervisor* knows the *field,* the church, community, institution, etc. The *professor* knows the *pupil.* The supervisor and the professor must work in perfect harmony if the interests of both field and pupil are conserved. One supervisor closed an address on the subject of co-operation with these words:

"There is need of co-ordination between the two agencies—the training staff and the supervisory staff. This demands the fullest, freest, frankest exchange of view through *conference, conference, conference.*"

It is recommended that the initial organization for the supervision of laboratory, demonstration and practice work be as follows:

1. *Director of Field Work.* This officer will be in general charge of all field assignments of pupils in cooperation with class teachers and heads of departments.
2. *Assistant Supervisors.* The Director of Field Work may have such assistance as the work demands and available funds can supply.

3. *Council on Laboratory and Practice Work.* This Council shall consist of the heads of all departments, the Director of Field Work, and his assistants, the Dean of Men and the Dean of Women. This Council will formulate rules and regulations governing the administration of field work not inconsistent with general faculty regulations.
4. *Departmental Conferences.* Within each department, there will be held frequent conferences for the purpose of regulating and unifying the standards of laboratory and practice work within the department.
5. *A Director of Training in Each Church or Institution in Which Training Work is Attempted.* Experience has shown that four things invariably happen when a training school undertakes to use a church or institution as a laboratory or training center.
   a. The local leaders become jealous of their authority.
   b. Local teachers and voluntary workers refuse to work in the presence of the "experts" from the University.
   c. The church resents being used as a practice ground for students and
   d. The burden of expense falls upon the University.

These difficulties can be overcome if a capable Director of Training is added to the force of the local institution at the expense of the training school. While training the college students he will also train the local leadership.

The following references are of value in this connection:

Works, G. A. "The Relation Between Teacher-Training Departments Under the Provision of the Smith-Hughes Act and State Supervisors of Agriculture for the State Board for Vocational Education." *Proceedings National Education Association.* 1918. pp. 272-275.

Morrison, Henry C. "The Supervision of High School Teaching." *The School Review.* Vol. 27, No. 1, pp. 13-23, Jan. 1919.

Power, Leonard. "A Plea for the Supervision of Instruction by Principles of Elementary Schools." *The Elementary School Journal.* Vol. 19, No. 6, pp. 408-418, Feb. 1919.

Dunn, Fannie W. "The Distinction Between Administration and Supervision." *Journal of Educational Administration and Supervision.* Vol. 6, No. 3, pp. 159-166, March, 1920.

Athearn, W. S. *"Religious Education and American Democracy."* pp. 182-183.

The Relationship of Graduate and Undergraduate Training Schools to Churches, Institutions, Denominational and Interdenominational Boards Which Employ its Graduates.

The output from training schools goes into churches, institutions, communities, or into the service of denominational and interdenominational boards or associations. There is need for these schools and these agencies and institutions to estlish cooperative relationships. Only as the school understands the tasks its pupils are to do can it fully meet the needs of the field it seeks to serve.

During recent months, education and industry have been seeking methods of cooperation in the training of recruits for the great industrial organizations. The leading industries have formed a Council of Management Education which seeks to cooperate with the American Council of Education in the development of an educational program which will enable the industries to get from the colleges the type of practical training which modern conditions demand. It was recognized both by the industries and by the colleges that the formation of specifications as to processes, types of work or "jobs" and numbers of men needed were the prime responsibility of industry. When these data were determined the technical process by which the college produced these "types", "qualities," etc. was the prime responsibility of the colleges.

It is clear that some such relation should be established between the training schools and the employing agencies. The Board of Home Missions and Church Extension of the Methodist Episcopal Church, for example, could be served much more efficiently if training schools were to receive from it explicit specifications as to types of service, numbers needed, qualities required for successful practice in specified positions, etc., etc. With these data in hand these faculties could employ whatever technical processes might be required to produce these results with the greatest economy of time and money. The Board of Home Missions and Church Extension would judge the processes by the efficiency of the service rendered by the graduates. Employing Boards are not concerned with the technique of training; they are concerned with the results of training. Training schools must be concerned with both. They should seek counsel and advice from such Boards and Agencies that they may be mutually helpful.

The following references will show present tendencies in this field:

Godfrey, Hollis. "Cooperation Between Industry and the Colleges." *Educational Review.* Vol. 60, No. 1, pp. 42-51, June 1920.

Morris, J. V. L. "Separateness of Vocational Education in Manufacture." *Journal of Educational Administration and Supervision.* Vol. 6, No. 3, pp. 159-166. March, 1920.

Nichols, Henry W. "Opportunities Open to the Textile Schools." *Educational Review.* Vol. 59, No. 4, pp. 332-341, April, 1920.

h. Present Needs

Our present crisis in leadership training consists in three vital elements.

1. We have few trained technicians in the field of church work. Our graduate schools have not been prophetic and we are not prepared with scientific experts.
2. Text books and manuals of training are not at hand. They must be created by men already overburdened with administrative and supervisory responsibilities.

3. Laboratories and laboratory technique are almost unknown. These constitute the most difficult problems which confront those who are seriously facing the training problems in our institutions to-day.

Our needs are money for laboratories and enlarged faculties, and time to solve these new problems of the training schools of the future.

i. The Wider Outlook

In the building of a program for the training schools of the future and in the creating of policies and ideals for which the various departments of these schools will stand, the faculty will be tempted to cater to superficial, immediate and popular demands. There are great national and international movements reflecting world-wide conditions. There are fundamental laws that condition social and economic movements. There are profound philosophies which speak in terms of universals. The policies of these schools must be formed in the light of these more fundamental and more universal considerations. The faculty should be students of men and events. Local, minor, personal, ephemeral interests must be interpreted in terms of the wider outlook and of the deeper insight. This paragraph calls for a faculty of educational philosophers and statesmen who seek to find what ought to be, rather than shrewd politicians who keep their ears to the ground in a vain endeavor to find out what will win temporary applause from the people.

III. Community Training Schools for Parish Workers

With technical schools turning out professional leaders, and Church colleges sending their annual crop of trained lay leaders into the voluntary service of the local churches, there will still be a need for community cooperation in the training of leaders for the local parish. Community training schools have been in successful operation for the past ten years. They offer a method of federating the training facilities of all churches of a community and placing the combined resources of all at the service of each. In the past these schools have been limited largely to the training of Sunday-school teachers. There is no good reason why their service should not be extended to include other types of church workers.

For further study see Athearn, W. S. *"The City Institute for Religious Teachers"* and Educational Bulletins 1918, Nos. 5, 6, 7, 8, International Sunday-school Association.

IV. Training Programs in the Local Church

1. Regardless of the facilities which may exist in the community or in the denomination for the training of leaders, every local church will find need for a training system of its own. To increase the efficiency of the working force "green hands"

must be broken in and present workers must be given additional training. Every progressive organization must therefore have a training system. Every training system requires a trainer or a director of training. This training system must do these things:

a Secure the right people for training by some suitable method of selection.
b Hold the learner through the training process.
c Establish standards and judge the training by these standards. The training system should cover the whole plant, janitors, ushers, parish visitors, teachers, club leaders—all can be improved by training.

2. Training is a job for a specialist. In setting apart a member of the staff for this special service four qualities should be kept in mind:

a A good workman—a person not good enough to do a job is not good enough to be an instructor. An experienced church worker, all else being equal, will make the best trainer. A second class worker can not produce first class workers.
b A good general education. The broader the general culture the more likely the leader is to command the confidence of capable students.
c Age—not too old to grow.
d Professional skill. An efficient teacher must be able to analyze the tasks to be done, and to arrange these tasks in proper sequence for easy mastery by the student. This requires pedagogical skill.

3. When the Director of Training has been selected he should be set free to develop the workers independent of the regular routine of the church. Once set free for his task the Director of Training would probably proceed somewhat as follows:

a Make a list of all the things to be done in connection with the institution. This would be a list of jobs.
b Make a parallel list of people who are now working at these jobs.
c Check the names of the persons who are doing the work most efficiently, most economically, most happily.
d Classify the tasks of the church in the order of greatest need of improvement.
e Begin with the weakest spot in the church; make a job analysis of this task. Find exactly what elements enter into this job. List the facts that should be known by those who are to do this job; list the acts that enter into the doing of this job, and the personal qualities required for the successful discharge of this particular function.

f Having listed the information, the acts of skill, and the personal qualities necessary to success, the trainer establishes certain standards for this service. He then selects from the personnel of the church those people having the personal qualities required for this work, and gives them the facts or information and drills them in the required acts of skill until they meet the standards established. At the heart of each group he will place the persons who already do this work better than any other persons in the church. This plan capitalizes the best talents and uses them as models for those who are learning. If the director of training has begun with the ushers he will give this group intensive training until they have reached the required degree of efficiency. He will then go to the parish visitors both paid and voluntary. The task will be studied in the same way and instruction and drill will be continued until a stated standard has been reached. The process will be continued from task to task through the church. This Director of Training will have for his special task the improvement of the staff. He will study the best processes, cooperate with the heads of departments and other specialists who may be employed in the regular work of the church. Other workers will be responsible for the regular routine of the church work, he will be responsible for the numbers and quality of the workers. For additional study of this topic see:

Tead and Metcalf, *"Personnel Administration."*
Allen, Charles R. *"The Instructor. The Man and the Job."*
Galbreth, F. B. and L. E. *"Applied Motion Study."*
Galbreth, F. B. and L. E. *"Fatigue Study."*
Galbreth, F. B. *"Motion Study."*
Tead, Ordway and R. B. Gregg. *"Outline of Job Analysis."*

V. Summary

The thesis of this paper is that the training of the staff of a church or religious institution is a task for a specialist. The method and special technique of this specialist will be developed in the laboratories of the graduate schools where specialists will be trained for technical service. The Church college is the logical training ground for the rank and file of the voluntary workers in the local church and community and the recruiting station for professional leadership. The most statesmanlike method of providing a trained staff for the local church is to provide adequate resources at once for laboratories and supervisory staffs at graduate centers, and to insist on the development of vocational courses in religion and social service in all Church colleges.

THE LARGER MINISTRY OF THE DOWNTOWN CHURCH

By John Thompson
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To eliminate from our modern civilization the contributions made to it by the Church would be like extracting the ether from the atmosphere. To eliminate from the life of a modern city the influences projected into it by the Church would be like taking the electric current out of the wire and the light out of the light-house.

The Church has furnished the best pillars of our social order, and the strongest bulwarks of our civilization. The subject assigned suggests that the ministry of a downtown church may be somewhat distinctive from that exercised in a strictly family community.

The downtown church should have in it all the appeal of a family church plus any institutional features necessary in the locality. But we are in grave danger in these days of having much more institution than church—in many of our crowded centers. My thought would be that, rather than the multiplicity of novel and original features, there should be a re-vitalizing of that which should be the ideal of all churches; and possibly in the downtown church a special idealization of certain things and definite efforts made to have those ideals actualized in a unique and forceful way.

A School of Citizenship

Its central location in the midst of the changing tides of the city's restless life, the varied character of its constituency, and the different racial groups which are likely to surround it, should make one of the functions of the downtown church the training for citizenship.

The great questions of national and city government could be discussed in an open forum separated from the cyclopic political mind, lifted out of the murky atmosphere of party politics.

Great problems of the unfit—such as the criminal and vicious and the handicapped; the rights of capital and labor; the rights of organized and unorganized labor; and the larger rights of our common humanity should all be properly interpreted under the shadow of the Church.

There exists to-day a vast capacity for ignoring many of those rights. Yet each group has inalienable rights which the other ought to respect. Much hatred that exists between those groups is due to misunderstanding, mistrust, blind prejudice and wide separating gulfs. There are types among the rich, such as the luxuriant, the extravagant, the indolent, the intolerant and the selfish that irritate the working classes. But there

are others who, even though they have inherited wealth—because their ancestors struggled and in the social upheaval were elevated just as the mountains were cast up by the ferment of the cosmic forces—recognize their stewardship and are making large investments for the common good.

But social reform is in the air and with sixty per cent of our national wealth in the hands of two per cent of our population, it can easily be recognized that this inequitable distribution will not last forever. It is no use, like the proverbial ostrich, hiding ones head in the sand and refusing to take cognizance of these great irresistible social movements. They can no more be checked than can the tide be swept back with a broom or the lightning be caught in a net. They must be directed and informed with the Spirit of Christ.

Railing at corporations and regarding them as soulless is born of ignorance; though, when one sees the autocracy of some of the great trusts, one is inclined to thank God that He has placed the sun ninety million miles away so there cannot be a sunlight trust.

In an open forum, under the auspices of the Church, all these great unsolved social and industrial and political problems of modern times ought to be discussed. Here those who have come from foreign lands, and who do not understand the genius of our American institutions, could be trained in intelligent citizenship. These mighty Mississippis of foreign-speaking peoples that surge round the downtown church must be directed into safe channels, or they will be a menace to the civilization of this great Republic.

A Prophet's Throne Room

The prophet's throne room, also, should be a part of the school of citizenship. A pulpit in the center of a city is not an ordinary pulpit. The preacher stands at the vortex "Where cross the crowded ways of life." He preaches very often to a passing throng. The lines of influence from that pulpit extend to the ends of the earth. He should be an interpreter of great modern movements. His should be a voice heard beyond the four walls, like the voice of John the Baptist crying, "Prepare ye the way of the Lord."

His church should be as a watch tower to warn of enemies, both within and without the gates. He should be a vital conscience in the center of the city, speaking out, as the prophets of old, on great moral questions. This does not mean that he should be a self-appointed corrector of everybody, a trumpeter of his own infallibilities, neither should he assume to distribute divine judgments, or pronounce anathemas, or hurl denunciations. Jesus should be his pattern in preaching and any study of the Gospels will reveal that Jesus had little to say about sin. His most scorching words were spoken against the Pharisees, who were always ready to condemn and make confession of

other people's sins. Jesus was kind and tender and gentle toward the sinner. The sweet, loving Gospel cannot be preached effectively in the spirit of Elijah, it should only be preached in the spirit of love.

Any man who can preach on hell with clenched fist, does not believe what he is preaching. Any man who can denounce sin with tearless voice does not feel his own message. When Jesus beheld the sins of the city, He wept. Training in the school of Calvary will bring tears into any preacher's voice when speaking of sin and doom.

The Gospel should find in a central pulpit an application to all the problems of our time. Gunpowder is made of saltpetre, sulphur and charcoal. Separately they are useless as explosive, but when combined there is power.

St. Paul in his preaching of the Cross found a road from that Cross leading to every department of human life. Beginning with the home, he said: "Husbands love your wives as Christ loved the Church," and so he radiated out, touching every point of life.

In a central pulpit the salt of the Gospel should be applied where necessary, and the leaven of the Kingdom should be mixed with the lump of the city's life until the whole is leavened. The mightiest enginery in the redemption of a city is Gospel preaching.

Of course, this carries with it the implication that there must be a positive note—not dogmatic in the old ecclesiastical sense, and with a perihelion of truth that binds the messages together. Theology is the livest subject in modern thought. The great facts are discussed wherever men assemble. There should be a diminishing emphasis on the theory of the facts of the Gospel, but more blood earnestness in preaching those facts and projecting them into the thought life of the heart of the city.

Of course, in all this, the preacher's personality will be the best asset. What that is, is as difficult of definition as the lustre in the eye, the radiance in the countenance, the bloom on the peach, or the fragrance of the rose. Peter's shadow carried healing power. The preacher's personality will be his main dynamic.

When questioned about the power of the pulpit, the old Scotch Mother in Israel was quite right when she said: "That depends on who is in it." Truth, passing through a sanctified dynamic and magnetic personality, will be poured down to the roots of the heart of the city from which streams of new life shall pour forth everywhere.

A Magnetic Social Center

A congregation in the heart of a city is really a procession. There ought to be a nucleus of the most loyal and strongest Christian laymen that can be found in the Church. Such lay-

men should be challenged to even leave their suburban homes in order to maintain a great Gospel center in the heart of a city.

The ends of the earth will gather there as regularly as the Sabbath day rolls round. In my own church, the First Methodist Episcopal Church of Chicago, two weeks ago on the "stranger's cards" we found there were thirty-eight States represented; the Sunday before that forty-two States and four foreign countries. So the lines of influence are running out from the center to the ends of the earth. Here rich and poor will meet together as probably in no other kind of church. Of course, they meet in the baby's crib, for a baby cry and a baby tear is the same in the palace and the hovel. They meet again in the cemetery, in God's great acre; and they must meet at the Cross, where each have sins to confess and pardon to seek. They must each travel underneath the shadow of that Cross if they are to reach the City Celestial.

But they should meet together in the church, and will in a central downtown church. They have common needs and sorrows and temptations. God is the maker of them all. The Dives of culture and wealth should meet the Lazarus of ignorance and poverty. These two mysteries should be introduced and brought to understand each other in the Church. As it is now neither half knows how the other half lives. Hence the mistrust that exists between them. The hospitality here should be boundless and the welcomes as gracious as the welcomes of God. The gospel of kindliest hand-shaking should be practiced in heartiest fashion every Sabbath. The stranger within the gates should be made to feel he is in the common Father's house.

My ideal is a church humanized more than institutionalized. I have no word to say in disparagement of the institutional church. I believe in it. But I want the church ideals to the front. Jesus said: "I Will Build My Church," and we must be builders together with Him. He is the architect and we are the workmen, and we should seek to make the church as much like what we think the home of Jesus Christ would be if He were visibly resident where our church stands. John said: "The Word was made flesh and set his 'hut' among us." That is it—making it what Jesus called, "My Father's House"; extending a hospitality wide as the hospitality of Heaven to all classes.

A Central Worship Shrine

Worship is really the chief purpose of the Church. All else should be subordinate to this. Wherever men have been congregated together in group life they have had some worship center. We have not exalted the pulpit too much, but we have under-emphasized the altar. We have placed too much responsibility on one man, forgetting that the entire church is a holy priesthood.

There are those who still talk of the singing, opening prayer and scripture reading as preliminaries, whereas, on the wings of song the congregation should be lifted above the foothills of time to the very atmosphere of the spiritual. In the opening prayer they are being introduced into the central court where God Himself dwells.

Dr. Hingeley, in a recent communication to one of our Church papers, speaks of the voice of York Minister. He says: "The silences of the great Minister were more powerful than any preacher's voice." In worship the mind is leveled on God. The life is pushed up toward God. In worship things assume their proper relations, and are appraised at their proper values.

Over the triple entrances to the Cathedral at Milan there are emblems and inscriptions. Over one there is a wreath with the inscription: "That which pleases is but for a moment." Over another there is a cross with the inscription: "That which hurts is but for a moment." Over the central entrance there is this inscription: "Only that is important which is eternal."

In these days when we are clamoring for a new heaven and a new earth we should remember the divine order as stated in the Book of Revelations. When the Tabernale of God is with man, then all things are made new. So taught He who sits upon the throne. To get a new civilization we need a new type of manhood and character. Nothing will produce this more effectively than worship.

When Moses met God face to face his countenance was radiant. When Stephen looked up and saw Jesus his face shone as the face of an angel.

There is a valley in Roumania so fragrant that travellers passing through it carry the fragrance in their garments for many a day. What we need for the renewal of modern, industrial and social life, for the cleansing of the heart of a great city, is to send out into it, day by day, characters that bear the impress Divine, faces that will carry the light of the sanctuary, and lives that will carry the odors of the fruits of paradise.

Personality is the mightiest force in God's universe. How marvelously God trusts us men. Jesus left no written records, published no program, established no institution with fixed rules for its government. He projected His own life into a small group of loving souls and trusted the future of His mission to them. When Peter, speaking as the mouthpiece of the group, made his great confession, saying: "Thou art the Christ the Son of the living God," Jesus knew He had been born in their hearts as well as in a human body, and from that time, the record says, "He began to speak of the decease which He should accomplish as Jerusalem." He knew His Church was safe. They were the rock men, men with adamantine convictions on which the Church was to be built, so the gates of hell would not prevail against it.

We cannot bring in the millenium by commissions and institutions and programs, unless we have supporting them men whose abiding motivity was born in some vision of God. The greatest statesman, industrial deliverer, and social reform leader of all time toiled and "endured as seeing the invisible."

Religion has two hemispheres. "Thou shalt love the Lord thy God with all thy heart, mind, soul and strength, and thy neighbor as thyself." If in the past the Church erred in neglecting the second half of that great commandment, are we not in a little danger of forgetting the first half today?

God should ever be first. The religious instinct is permanent in the human heart. The social may sometimes be more to the front, and the physical more clamorous, and the material almost inhibitive of worship; yet the religious is rooted deepest in the soul. The religious ideals abide. The writer of Ecclesiastes says that in all his wanderings "my wisdom remained with me."

The Church is the trustee of the world's religious ideals. It must enthrone them. It must send men out from its shrines to translate them in daily life,—men who will be walking sermons, talking beatitudes. Men who can make the spirit of Christ incandescent in all the political, social and industrial life of the city. Only men of God can build the city of God. We must make the Church the center from which shall radiate healing and redeeming influences.

The river in prophetic vision had its source underneath the altar. So it ever has and ever will be in human history. Hence I would place the cross which Jesus has made the world's altar and the throne of the universe, on front of every church and within its portals; and out from beneath its healing shadow send men and women who will be ambassadors of God, messengers of love, angels of pity to needy multitudes that surge in massed thousands round the doors of every downtown church.

EVANGELISM ADAPTED TO THE UNCHURCHED DOWNTOWN CITY GROUP

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The Scope of the Discussion

The city mind is distinct from the town mind or the rural mind. It is effected by and reacts on a very different environment, wherein are to be found most of the problems of the smaller communities, greatly aggravated and intensified, and many other problems due to the density of the population with its striking contrasts; the highly organized business methods and all the complex and imperfect social and industrial relations that are associated with these conditions. The city mind, however, is not one but many. The purpose of this paper is not to tabulate and discuss this diversity—indeed we will make but slight reference to the types of mind that engage the attention of the residential or up-town city communities. The adaptation of an evangelistic program to the types that make up the constituency of the up-town family church may be a problem, but it is more easily decided upon and is likely to meet with a more general acceptance by the church than the adaptation of that program to the types in the vicinity of the down-town church.

Our chief concern then is for the church in that section of the great city that is now arresting the attention of statesmen and churchmen alike, and that seemingly baffles the best endeavors of both; and that so often takes heart and life out of the most devoted and versatile pastor and his corps of workers. In the preparation of this paper twenty pastors of down-town churches were asked to set forth their outstanding evangelistic problem and to state their method of solving it. Fifteen replies were received. One pastor said his was a boarding-house district and that he employed personal evangelism almost exclusively as a means of reaching the people. Another stated his was largely a semi-residential section and that he used the old method with fair success. The evangelistic problems of the other thirteen may be summarized as industrial and social. Ten of the thirteen expressed the hope that this paper might strike deep into the problem and help

them and hundreds of other pastors in its solution. If we can make even a slight contribution that will help in the solution of this perplexing evangelistic problem we shall consider ourselves amply repaid for any effort we have made.

Some Implications of Evangelism

It may be best for us to approach our subject with a definition of evangelism and an examination of some of the implications of that definition. Evangelism, as we understand it, is an earnest effort on the part of the followers of Christ to bring men into proper relationship with God and with one another, and thus help to establish the kingdom of God on earth. As to this definition I believe we are all agreed. I take it also that there is no disagreement among us when we further state that any sane evangelistic program must have three distinct and very essential periods in its development. The period of preparation, the period of decision or revival, and the period of conservation.

Many an evangelistic campaign has failed because it has overlooked one or more of these phases of its work. Because churches have neglected to conserve the results of the revival effort, there is a tragic membership list in many churches. A whole lot of the so-called pruning of the records is nothing short of a confession to the slaughter of the innocents. Sane and scriptural evangelism is not simply an effort to effect a decision for the Christian life; it is an effort so to relate the individual to Christ and the Church that he will adopt and work the program of Christ and thereby become a positive force in the redemption of the world.

Evangelistic efforts have failed not only because of the lack of the conservation of the revival, but because of the lack of an adequate preparation that, for a longer or shorter period, should have preceded the revival. Every pastor of experience knows full well that a revival is impossible anywhere without painstaking and careful preparation. A very large degree of the success of Mr. Sunday's tabernacle meetings has been due to this business-like preparation.

Are Evangelism and Revival Synonymous?

There are many who make evangelism and the revival synonymous. When they speak of evangelism they limit their thought to the revival effort, that is to the period of decision. Evangelism, of course, must include the period of effecting decisions—there can be no evangelism without it. Neither can there be any evangelism or even a revival meeting without the period of preparation. It is agreed by all that it is a part of the evangelistic effort of the church to

make a constituency or responsibility roll; to hunt up and tabulate prospects; to enlist personal workers and to train them for service. So also is all faithful teaching in the Sunday School, and all Christian service in the church and in the homes of the parish. Indeed, ours should be an evangelistic church, that is, all the sermons that are preached and work done should be a part of the evangelistic effort, in that they should help to prepare the minds and hearts of the hearers for the hour of decision—the time of reaping. All this is just as much a part of the evangelistic program as is preaching a sermon in a revival meeting or talking face to face with an individual persuading him to become a Christian.

To conclude that the phase of evangelistic effort called the revival alone will meet the emergency in any field is nothing short of stupidity; to undertake such a series of meetings in any church without due preparation is to court failure, to misrepresent the power of the Gospel and to make any further effort, however sane and scriptural it may be, so much the more difficult. If it is true in communities where backgrounds are so favorable to the church and its message, what shall we say when we consider it as a method for the redemption of those sections of the city where the masses have backgrounds antagonistic to the Church, its message and its program? We have tried out this partial evangelistic program in the down-town district and have admitted our complete failure by selling our churches and moving into what are called more favorable localities. We have admitted that the program of the moving-picture houses, automobile salesrooms, storage warehouses, banks and stables is better adapted to these localities than the revival program of the church. We are safe in concluding that the down-town church that confines itself to that phase of evangelism will not reach the unchurched masses. It may reach a few, a very few, as is evidenced in our mission halls and the Salvation Army barracks. But when one comes to analyze even these exceptions, he will discover that in every instance a favorable background had been prepared in early childhood and possibility in later years.

How Shall the Multitude be Reached?

If these people are to be evangelized they must be reached. The important question is, "How shall we reach them?" Our answer is that for the present at least our major emphasis must be with that phase of evangelistic effort that we designate as the period of preparation. The stretch of our evangelistic arm must extend far enough to get to the place where they live and move and have their being. Pastors of the family churches, whether in the residential sections of

the city or in the rural districts, wisely capitalize this evangelistic preparation that has been going on in the minds and hearts of the constituency of their churches. The preparation has extended over years under most favorable conditions in the home, in the church, and in the Sunday School; and by the many examples of consistent Christian living in the community. The preparation for the revival period of his evangelistic campaign by the pastor of such a church is a comparatively simple and easy matter compared with the preparation necessary by the pastor of a down-town church. The community of this latter church is made up of so many individuals who are not only unfamiliar with the scriptures, but are even hostile to the Church and all that they believe it represents.

Who Are They?

A glance at the composition of this unchurched group is sufficient to indicate the stupendous task before the Church as it sets out to make points of contact with it. Here are people who range all the way from the indifferent to the agnostic; from the one who considers the church as a joke to the one who is its most bitter opponent; from the one who has been caught in the whirlpool of sin almost against his own wishes and efforts to the one who is vicious and seems to have been born that way, and whose environment was bad, the air he breathed was bad, as were his thoughts and plans and purposes of life; from the one who is the victim of the social and industrial system, and who is about content to be an industrial slave for the rest of his life to the one who keenly feels and openly resents the injustice of the system; from the native who comes fresh from the country and is passing through the stress and strain of his loneliness and the alluring temptation to lower his home standards to the native who is already degenerate and calloused; from the foreigner who comes to Ellis Island hopeful and anxious to be a loyal American to the one who has been on these shores for a longer time and has passed through the hardening process and has become exasperated with statesmen and churchmen alike; from the laboring man who daily fights against fate to feed and educate his children and lives but one degree away from poverty all the year round to the radical, the anarchist, and the defier of law and order,—a motley crowd with diversified opinions and various degrees of antipathy toward the State and Church. Some one after studying the conditions that obtain in New York City said, "There is enough dynamite here to blow civilization to pieces." This is something of the temper of the persons who make up the consituency or responsibility roll of the down-town church.

Remaining and Surveying Not Enough

Fortunately we have reached at last the conclusion that they cannot be reached by running away from them. By carrying out such a program we have widened the gap that already separated them and the church. They have had good reason to believe that the church people knew little and cared less about them than others who made no profession of religion. The treatment of the public school, the library, the hospital and various other institutions is more in keeping with the spirit of the Gospel than that shown them by the Church. These so-called secular institutions have stayed by them and have constantly increased their facilities both in equipment and staff to serve them. They are absolutely sure that these institutions want to help them; but they are not so sure about the Church. The general procedure of the Church has been to pull up its stakes and hasten away when its membership moved away. Where its treasure is, and its treasury, there will its heart be also and its physical presence and loyal service as well. The Church should always take care of its membership, but it has no right to get away from the unchurched multitudes that move into these downtown sections and leave them there to their fate. If actions speak louder and are more truthful than words the argument against the Church in this respect has been overwhelming. It is a source of great satisfaction to those concerned in the downtown districts that the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church has called a halt to this disgraceful and disloyal withdrawal of Methodist Episcopal Churches from these most needy fields. Would to God that we had lead this kind of leadership two decades ago! Ours then would be a more gratifying record in all the great cities of the country.

But simply being on the field and making a tabulation of their condition will not reach them. Simply engaging in social welfare or charity work will not touch their real need. To simply patch up the rents made by the inherent injustice of our social and industrial system will tend only to aggravate the situation. "If the purpose of the Church is to go no further than to try to meet the poverty an unrighteous system engenders, the disease it compels, the distress it creates, the oppression it encourages and the injustice it fosters, then it is undertaking a remedial task that it will never be able to accomplish. Poverty and distress and injustice will grow beyond the ability of charity and mercy to mitigate by its largest gifts, its best service and its most generous sacrifice. If the Church declares *that* to be its program, then the resultant of the whole enterprise will be that the blame for the unattended and unrelieved de-

gradation and distress and misery will be laid at its door." All attempts to stop effects without giving some serious attention to causes is sheer quackery whether practiced in medicine or religion. It is the Church's duty to do what it can to relieve these effects as far as it is able, but it must never let the suffering and distracted world forget that its major and more important task is to help get rid of a system, or at least the unrighteousness of a system, that makes possible all this long list of unchristian conditions.

We Must Go the Limit

If we are genuinely evangelistic and anxious to win men to Christ, we will be ready to do anything and to go any length that may be necessary to "prepare the way of the Lord and make His paths straight" to their minds and hearts. Every earnest, wide-awake evangelistic pastor in a limited degree does this very thing to prepare men and women for his personal message. In how many cases the kind acts of a pastor in the time of bereavement or other trouble, in a home estranged from the church, have opened the door to the minds and hearts of the members of that family. Because of their gratitude they listen to his words and he is able, as a trusted friend, to clear up misunderstandings and dislodge opposition. Shortly he wins to a decision for Christ and the Church those whom first he made friends.

It is not that we are thinking of some substitute for that phase of evangelism that seeks to effect Christian decision. Our thought is wholly with reference to an adequate preparation that must precede the personal appeal. It is not that we have found out some new way to save men and women from their sins. There is no other way but the one way. We do claim, however, that an adequate preparation is absolutely essential and that everything necessary to accomplish that end is legitimate and sacred and spiritual. All that is asked for is that we carry the simple and practical method of approach to its logical conclusion in regard to all classes, not forgetting the unchurched masses. We must in our preparation of them be willing to begin as far back as did Jesus when to meet their essential and crying need He fed the poor or healed the sick, or cleansed the lepers or made evident His hatred of injustice and His interest in the people imposed upon when He drove the heartless profiteers out from the courts of the Synagogue. If our interest in and concern for them is as it should be, we will be ready with Christ and Paul to risk any criticism, endure any persecution, undergo any sacrifice that by all means we may win some.

Is the Church ready to go the full length in its effort to reach them? If so, a well planned and directed program

must be put on to prepare the Church as well as the people. Some Nicodemus may ask, "Can the church be born when it is old?" There is no better answer than that given by our Lord, "It must be born again." It must be made over and equipped to meet the needs of the people it is supposed to serve. The church must have a well-trained staff, each member of which must be so related and directed that he will daily contribute to the evangelistic program. The church must be a bee-hive of industry. It must be prepared to excell its constituency not only in sound words but in splendid deeds and worth-while achievement. From the appalling apathy that has chloroformed some of them they must be delivered. A listless and lifeless church will never flourish in the downtown section of a city.

Adaptation Needed

Some sort of a substitute for the home must be provided to bring relief from the unnatural conditions under which many of the people are forced to live. It is said that more people live in tenements and boarding houses in New York City than the total population of Maine, New Hampshire, Vermont, Rhode Island and Connecticut. Special attention must be given to the children and the youth. Nothing reaches parents so quickly and effectively as the kindness shown to and the help given their children. It may be necessary to open mission halls in strategic centers where there is no church and seek those whom we can through this agency. The revival method of the mission hall is not to be minimized or eliminated from our evangelistic program. There must be a propaganda outside on the street and in the shop. Whatever is accomplished for Christ in our great cities can only be brought about by aggression and invasion. The barriers raised by indifference must be broken down. The breastworks reared by misunderstanding and bitter hostility must be stormed. The citadel of the mind and heart must be taken. The people will not of themselves come to the church. The church, therefore, must go to them. On the street corner, in the public park, by the sea shore, the Church must re-state its principles, enunciate its teaching and declare its program. In shop and store and factory the Church must make evident that it is the champion of truth, and righteousness, and brotherhood, and justice, and love. A forum under the leadership of well-informed, wise, sympathetic men admits of almost unlimited possibilities to enlighten a large number of these people and, what is equally as important, to get the Church enlightened as well and thus clear the way for a better mutual understanding.

But these people will not be won by passing resolutions, or distributing the "Social Creed of the Churches," or by

holding street and shop meetings, or even by conducting forums—good and essential as are all these methods of propaganda. The Church must be interested in the people for their own sakes. The apparently secular and material matters that are of interest to them, that concern the living, the welfare. and the happiness of themselves and their families must become of interest and concern to the Church. No assumed friendliness will do it. No people are more alert to detect sham and hypocrisy. If either are discovered or even suspected the problem to reach them is made so much the more difficult and the hour of their redemption put off so much the farther.

The Viewpoint of the Non-Church Goer

But we should be interested not only for the sake of helping them, but for the very fact that at the heart of the disturbing elements of their problems is sin,—the dread monster that the Church is put into the world to destroy. These men and women are keen with reference to the sin of the social and industrial order. They know some facts relative to its working. They have had first-hand information of its power and destructiveness. Their testimony at an experience meeting as to what sin is might lead some saints into very deep water. They believe that a sin against the rights of others is as heinous as any personal sin. They are of the opinion that economic sin is the tap-root of a vast deal of personal sins. They claim that "so long as industrial methods are as they are, so long as the creation of wealth is magnified by society above the independence, the happiness and the general well-being of the common people," no revivals put on by the Church, and no sacrifice and service rendered by the individual Christian will make wholesome the downtown sections of the city or redeem the masses that dwell in them. They talk about the wholesale immorality and vice due to certain conditions under which some men and women are compelled to live. To permit such conditions to exist, to them is sin.

What shakes the faith of many of these non-Church goers is that the Church is so diligent in its reproval of a certain class of sins and apparently studiously avoids a certain other class of sins. What they ask of the Church is that it free itself from all entangling alliances, and recognize *all* sin, wherever it may be detected, as *sin,* and pursue it all with the same zeal that it now pursues some. The wonder of wonders to them is why the Gospel that the Church claims will remove all wrong, all sin, is not applied to the sins that they know so well and from which they so unjustly suffer.

Can we not see how ineffective becomes the church in these downtown city districts when it keeps silence, or passes

social order. Bishop James Bashford, shortly before his over with slight rebuke, social and industrial conditions that so grossly misrepresent its attitude toward unrighteousness in both high and low places? Much has yet to be done to remove these misapprehensions and allay these resentments before the Church will have those whom it would reach prepared for persuasion on its part or for definite Christian decision on their part.

The Church Must Be Prepared

The Church cannot be prepared by argument or by polemics, or by study classes and well-planned courses of reading. It cannot be forced into the proper state of mind or heart. It must be possessed of a new spirit in its thinking and living if it will render the needed service,—and that comes by a spiritual birth. The religious-minded people will see and appreciate the evangelistic implications of the social and industrial movement only in an atmosphere that is sanely but deeply spiritual. Reverence for God may not necessarily lead to reverence for the masses, but wisely directed it will. Under its spell the truer, larger, diviner self will emerge and assert itself.

The Christian capitalist and employer must come to realize that as followers of Christ they must, absolutely must, apply Christian principles to all the areas of life. They must study so to effect changes in the system under which they operate that the evaluation of men will be more than machinery and their products; that women will be more than garments and that children will be more than little machinery appliances. If the consecration of these Christian men will not lead them to love folks for folks' sake, and help folks for folks' sake, they cannot help to evangelize these unchurched masses. To qualify for this work will mean great sacrifice, but when service costs something of real sacrifice, it always overwhelms unbelief. When sacrifice convinces men that it is inspired by genuine human sympathy and brotherly love, it always breaks down every other opposition and lays seige to the hearts of men. It is a hard task; but it can be accomplished. It will require great sacrifice; but is it not worth all that it will cost? It will usher in the period of a great revival,—a revival that will save the city and save the Church as well.

A Long, Hard Task

This period of preparation will take some time. It cannot be done over night. There are so many counteracting influences, so many adjustments necessary to be made on all sides that it will require some time to effect a more Christian

death, said to one of our pastors as they were talking about this very matter, "New York presents a more difficult missionary field than any district that I know of in all China, and it may take a much longer time to evangelize it." Such is the nature of our city problem. It took Morrison seven years before he won his first convert in China. And Carey was busy at his task eight years before he baptized Kirshna Pal. How long a time will it require to evangelize leaders like Trotsky or Emma Goldman? It is largely a question for the Church itself to answer.

But the Church will not need to wait until all the wrongs are righted or until the social and industrial order shall be made Christian. These unchurched masses greatly long for the coming of that perfect day; but when they know beyond the question of doubt that the Church and its members, with all their resources and with all their influence, have become the outspoken, vigilant, honest champions of their principles, which are Christian principles, they will be ready to listen to its personal message and yield to its persuasion.

The principles that they are everywhere demanding are justice, brotherhood, righteousness and a square deal. These are the subjects they like to talk about; and these are none other than the subjects that the Church has to talk about. How long will it take the Church to come normally to stress these Christian fundamentals in all their bearing on all life? It will require some time to change the mind of the Church. Possibly the mind of the Church is more difficult to change than any other. However that may be, the mind of the Church must be changed. And when changed, the new day will dawn.

Some one has said that "early Christianity overcame because the Christian beat the pagan in living, in dying and in thinking. He outlived him, outdied him and outthought him." When Christianity with all honesty of purpose and guided by a genuine love for these men will "beat" them in defence of justice, brotherhood, and righteousness, it will ultimately break down all prejudice, overcome all opposition, and compel a respectful hearing and receive a gratifying response.

Not that they will always agree with the conclusions of the Church, not even when it stresses justice, brotherhood and righteousness. They will, nevertheless, believe in the Church, that it is fair and right. In some instances the stressing of these principles may embarrass them just as much as sometimes it embarrasses those whom they consider their antagonists. The big thing is to get them to respect the position of the Church. The very fact that these men may at times, through selfish interests, be induced to disagree with the true implications of justice, brotherhood and righteousness is one of the ways by which they may be shocked

into a condition of mind that will prepare them to recognize the contention of the Church that there lurks a damaging *personal* element in all sin. It may then be more easy to point out to them that all attempts to regenerate society while its members remain selfish will utterly fail. It may be possible to convince them that, as one has put it, "they have no right to demand a square deal of society unless they practice the square deal themselves."

Why should any man insist on purity in social relations if he is impure? Or in justice in society if he is unjust? Or in righteousness among men collectively if he as an individual is unrighteous? Men will come to see that the day of their dream will never dawn until the dream is made true for the individual members of society. They will be ready to understand that the Christian social order cannot be effected unless the individual himself is made Christian. Soon it will become clear to them that the world can never be saved from injustice and misery until it is saved from its sins—individual as well as social and industrial—and in their hearts they will admit that it ought not to be.

When a man comes to see all that and it grips him he will readily become a part of the Christian forces that are laboring to bring in the kingdom of God on earth. He will then see the need of qualifying for the task, and by qualifying we mean making the decision to be Christ-like in personal life and engaging in Christ-like service. His preparation period will be complete, and now the sane and capable revivalist may find his place or the personal worker may speak words of eternal truth and find an attentive and ready listener, and most likely a man not far from the kingdom of God. This will be widespread and the mass movement in the cities will be on.

The "new New York," the "new Chicago," and the "new Buffalo," as well as the "new Jerusalem" will come down from above. The will of God will be done in the cities of earth even as it is done in heaven. The world itself will become one great city of God. The effort to bring all this to pass will be difficult. It is more than a man's job; but the best of all is, God is with us. We therefore must not falter, we must not fail. We will press on, we will labor together with Him in the divinely glorious task of helping to redeem the cities of men that they may become acceptable wards of that great city of God. Then the sons of men shall become the sons of God and all brothers one of another, and God himself shall be our Father and shall see the travail of his soul, and be satisfied.

THE CENTENARY UP-TO-DATE AND THE NEXT STEP FORWARD

By Bishop Thomas Nicholson

Bishop of the Methodist Episcopal Church Resident at Chicago, Illinois

I. Old Slogans With New Meanings

The Centenary of Methodist Missions started as a Foreign Missionary anniversary. Later the movement was made to include the work of the Board of Home Missions and Church Extension. At a still later period it was enlarged so as to include the work of the other six Benevolent Boards. It gradually dawned upon the Church that her work was one and not many. "The world is my parish"; "Christianity in earnest"; "We live to make our church a power in the land and to love every other church which exalts our Christ"; "I desire a league offensive and defensive with every soldier of Jesus Christ"—these old slogans of Wesley, and Simpson, and McCabe have taken on new meaning for the Methodist Episcopal Church.

II. The Importance of the Surveys

One of the most important parts of the Centenary work was the surveys. These served to show the wonderful progress which Christianity had made in the world under tremendous handicaps. They served also to give the Church a view of its task as a whole. Our work had been spotted. Each individual church had been building over against itself and counting its successes quite largely by comparing itself with itself. Though we claimed to be the great connectional Church of the United States our programs were quite dependent upon local initiative and impulse, and they revealed corresponding defects. The Church was all too much permeated with the selfish life-boat notion of salvation. The Centenary has served to give the whole Church a new vision and a new perspective.

We have also come to see that methods which served very well in the days gone by have been quite outgrown. Some time since I went out from your city of Buffalo to Niagara Falls. I saw those marvelous power plants generating their millions of horse-power of electricity not only for your city, but also for Toronto and Rochester and Syracuse, and most of the intermediate towns. Turning the corner, almost in sight of the largest of those new power plants, I

saw an old man working half an acre of ground with an old-fashioned yoke of oxen. He persisted in "betting on them steers." For him they exceeded in interest and desirability all the new-fangled methods. It was an anachronism quite harmless but really amusing; and yet it aptly illustrates what was going on in the Church in all too many places before the Centenary. We were using Church methods and ecclesiastical machinery which belonged to half a century ago and were wondering why we did not get more results.

Roger Babson said the Church lacked pep and imagination. He has elaborated on the vast values which he sees in the Church in his recent book on "Religion in Business." We have had similar statements from the premiers of the British Empire, from great captains of industry, and from the foremost statesmen of the land, the substance of which has been to tell us that the Church alone has the dynamic truth which can save the nations and which can vitalize civilization. The Centenary has been the supreme attempt of the Methodist Episcopal Church to put "pep" and "imagination" into the attempts of the Church to meet these new world conditions.

That it was needed is shown by a great variety of facts. For instance, here is a great city like Chicago. It is not behind the other cities in the vigor of its religious life, in the percentage of its giving, or in its perspective, and yet we have in the Rock River Conference (one of the greatest Conferences in the Church) with all its fine increase of last year only 79,000 members. When we take out the proportion of the membership in the rural districts it leaves only about 45,500 full members, but in that number are a good many members in charges outside the corporate limits of the city of Chicago, so that figures recently furnished me indicate that we have only about 32,000 full members within the corporate limits of Chicago. This is for full members only. If we add probationers and non-resident members, as reported, it brings the total up to 37,000 in all. Thirty-two thousand or 37,000 in Chicago's nearly 3,000,000 population, a little more than one to one hundred of population. When you add all the Presbyterians, the Congregationalists, the Baptists, and all the members of the other Protestant denominations I think you have less than 400,000 Protestant Church members in the population of nearly 3,000,000. What this group accomplishes for the city and the influence it exerts is worthy of all praise. They are influential far beyond the percentage of their numbers. What vast influences for good would be set in motion if the percentage of Church members could be increased at least to seventy-five or eighty per cent of the population.

A similar thing is true of the rural populations. Take the great Omaha Area. There are in the two States of Iowa

and Nebraska between five and six million people at least. We have five or six great Methodist Conferences out there, and yet our total membership is only about 288,000. When one considers the tremendous influence of that group of people in temperance reform, in all moral uplift, in education, and in social institutions one stands amazed at what might be accomplished if the Church were more vigorous and if the total percentage of active Protestant Christian workers could be raised to at least seventy-five per cent of the total population.

When one goes farther West the surveys show a group of some entire seven States on the frontier where the membership of all the denominations did not exceed ten per cent of the total population; and yet the very leadership of the great causes of moral reform and spiritual uplift are to be found almost without exception in that small ten per cent group. This ought to form a vision of the possibilities of a vitally active Church. It should be a great inspiration to our forces to adopt more active evangelistic methods, to put more intensity into their Church work, and it should urge them to every possible endeavor to enlarge the borders of our zion. The Centenary is the most significant movement yet undertaken by the Church looking toward doing this very thing.

III. A Reinterpretation of New Testament Christianity

The Centenary movement has given us a re-interpretation of New Testament Christianity and re-incarnation of the Christian spirit and the humanitarian program of our Lord. We have developed a new evangelism. It seeks to keep the vitalities of the old as the life of modern and adaptive methods. It emphasizes an interpretation of sanctification which makes it demand a vital life of Christ sufficiently strong to regulate all personal conduct, all family relations, all national and international problems on the basis of righteousness, justice, and holiness, and which makes it touch the total life of man in all the varied relations of life.

The whole Church is slowly grasping the missionary character and the missionary obligations of Christianity; the fundamental nature and character of the doctrine of Stewardship; the obligations and opportunities of lay activity, and the breadth and scope of the age-long program of Jesus. We are more and more coming to see that instead of certain premillenial ideals and interpretations which make men grow frantic over the immediate visible coming of Jesus we are to see the kingdom of God as the demand for a new social order with the spirit and life of Jesus at its center. We are to see the kingdoms of this world actually become the Kingdom of our Lord and of his Christ.

IV. Centenary Achievements and Short-Comings

The Centenary Committee asked $115,000,000. The Church subscribed a little over $106,000,000. The people have paid to date only about 72 per cent of the subscriptions due. Why? Among the reasons we assign the following:

1. A fundamental lack of the proper acceptance of the New Testament doctrine of the stewardship of time and of money. It becomes increasingly plain that our people, taken as a whole, have not yet learned to contribute the proper proportion of their growing wealth to the cause of Christ. All too many of them continue their giving to the Church on the old basis which was in vogue in the days when everything was moderate in price and when enterprises were run on a small and inexpensive basis. The equipment of the modern church, if it is to keep pace with the efficiency of modern business methods, must be a vastly different thing now than then. Salaries must be higher. In most churches there must be a staff of workers. All this means very much larger church budgets. The whole matter will be perfectly simple if our people will become systematic givers. A tithe of income from all our members would furnish enough for all our enterprises, with a respectable surplus. Whoever reads the New Testament and the history of the early Church must see how far we are behind the recognition of the stewardship idea as it was held by the early Christians.

2. Another difficulty is found in the fact that people have not understood their actual relation to the Centenary subscriptions. These are sacred obligations. The subscribers are morally and in nearly every case legally bound to pay them. Too many have thought of these Centenary pledges as a great effort to do an entirely new thing and seem not to have felt the ethical obligation of payment as they had come to feel the obligation for the payment of the apportionments made by the Missionary Boards a few years since. Let it be understood that these Centenary subscriptions represent the income of our great Benevolent Boards, that these organizations have proceeded to make programs on the basis of these subscriptions, and that in many, many cases on the Foreign Field at great sacrifice and with amazing liberality in proportion to their resources, the Christians in India, in China, and in other parts of the Foreign Field have come forward and met their share of building enterprises and forward movement programs, inspired by the thought that help was coming from the Church in America which would put their whole evangelistic and working church programs on an entirely new basis. If they are disappointed in our part of the contract, irreparable injury will be done to these new Christians and to the whole standing of our Church in the

Foreign Feld. Our failure to keep our pledges will do more evil than the preaching of our missionaries can do good. The plight of the Board of Foreign Missions is almost pathetic. Buildings have been begun and are left unfinished, greatly to the discouragement of the expectant Christians. Never did our Church have greater obligations, more superb opportunities, or weightier responsibilities.

There are some who seem to have regarded certain statements made by Centenary workers as hard and fast promises. Doubtless in their over-enthusiasm some of the very large company of workers on the Centenary teams made unwarranted statements. There was some shortness of vision and doubtless the enthusiasm carried even some of the leaders beyond what was warranted in their expectation of what could be accomplished with the proposed collection. It should not be forgotten that building costs and expenses of every sort have multiplied two and three times over within two or three years. It has been impossible to do what was planned, even if the subscriptions had been paid one hundred cents on the dollar, because in many instances the dollar is in actual productivity not worth more than fifty to seventy-five cents owing to these high costs and these changing conditions. Again, situations are changing, particularly in the great cities, almost over night. We are in duty bound to revise programs where further investigation shows that programs somewhat hurriedly made were unwise.

Let all our people appreciate the unparalleled organization of our Church. Let them be assured that never in the history of the Church has there been so much care to try to spend the money wisely and to the best advantage. The writer has served on Boards and Committees for years. The present methods of investigations, of deliberation, of securing down-to-the-minute business judgment before any expenditure is made is, in comparison with the old methods of distributing Home Missionary money especially, the dawn of a new day of efficiency. We have our Bishops in the lead; we have our Conference Boards of Home and Foreign Missions, thoroughly representative; we have our committees in both Boards critically examining the reports brought to them by the personal observations of the staff on the field. On these committees and commissions are some of the keenest business men in the country. They pass from one to the other until sometimes our people think the details are exasperating and that some of these projects are investigated to death, but it is all a determination to make sure that the expenditure of every dollar is justified by the most searching business methods. Finally, the thoroughly representative Boards in annual meeting and their executive committees in meetings quarterly or oftener must pass on all appropriations before they are finally made. This ought to be enough to

satisfy any reasonable man. We are getting as nearly wise results as it is possible for human beings to get.

Some have complained that churches able to do for themselves have had help. That is probably true in a few cases, but we must take human nature as it is. Here is an illustration. A certain church in a great city was once prosperous. It ranked as one of the leading churches. Conditions changed. The old and wealthy members moved away. Apartments came in place of the old-time residences. A transient population took the place of the old, settled city life. People on salaries instead of independent incomes came. The church was called a "has been." Their financial budget was difficult to manage. When it was proposed that they should raise $28,000 for the Centenary they stood aghast. How impossible! What a preposterous proposition! Then they said, "If anybody is to have a parish house and a new program our church needs it." We said, "All right, put on as much more for your local expenses." Discussion ensued. Conference after conference was held. Finally ten men who had not given more than ten dollars a year to all the Benevolences agreed to lead out with a hundred dollars a year each. The Centenary was raised and as much more for their local enterprise. They have discovered themselves. They enlarged their plans. Their Community House cost $75,000. Dedication day saw hilarious giving. It witnessed generosity not seen in that church before in years. Forty-four thousand dollars was laid on the altars of the Lord that day. Everything was provided for, with a nice margin. Now somebody complains that they have ten thousand dollars of Centenary money, but it is ten thousand dollars instrumental in securing over a hundred thousand dollars. Is not that good business? Give that church a chance for a few years and it will put many times ten thousand back into the general treasury of the Church. Who would ask us not to keep faith with such a congregation? Only a man of narrow vision or of jealous spirit.

Again we must reckon with others who discounted the Centenary as a vision and a dream, who treated requests for surveys and askings with indifference, who thought that the plans were Utopian, but who woke up too late to get in the askings of their church or to devise plans to meet the needs of their community. In some instances these awakened people are now the most clamorous individuals we have. The Centenary has created and revealed more needs than the Centenary met. Before the campaign was finished the awakened spirit of the Church laid before the Mission Boards data which justified askings for $200,000,000. All these cannot be gratified. We must appeal to the churches to play the game. Many of these projects can be taken care of by local liberality. Some of them must wait their turn, but we appeal

to the common sense of Christian people and ask them to give us a chance to do at least a few things well and to show the whole country what can be accomplished by men of faith, men of vision, and men of determination.

V. After the Centenary, What?

After the Centenary what? There must be no after. The Church can never again go back to the old basis. To try it will be fatal. The most serious mistake of the Centenary enthusiasts was an intimation that there would be no added benevolent apportionments over a five-year period. In the first place whatever there was of that was an unauthorized statement. In the next place what was said has been widely misunderstood, and once again the new vision and the revelation of new needs challenges us to do the thing which ought to be done irrespective of what somebody may have said when vision was shorter than it is now and when opportunities and needs were not so well revealed.

VI. Plan Now For Tomorrow

We must begin now to plan for:

1. An adequate survey and a plan and estimate of the prospective work of the Church over a ten or fifteen year period. Take as an illustration the example of faith shown by the Episcopalians in New York. They have bought ten blocks of property on Morningside Heights. There they have a great university, a great hospital, and there they are building the cathedral of Saint John the Divine. It is to take seventy-five years to build it. It will cost un-named millions, but they are serving notice on New York that they are there to stay.

2. A continuous evangelistic program as broad as the program of Jesus.

3. An education of the whole Church to what has been done and to what yet must be done.

4. A greater cooperation with other denominations that we may divide tasks, avoid waste and duplications. Our aim must be not sectarian propaganda so much as the Christianization of the whole social order by the best and the wisest available means.

5. The unification and simplification of our machinery. The highest efficiency at the lowest cost is the demand of the hour. We are making decided progress in this direction.

6. We must have faith in ourselves and in our ability to do and to give, and we must be willing to bring the methods

of work of the modern church up on a scale commensurate with the progress and development of modern business methods.

There is a striking illustration afforded by the growth of Port Arthur, Canada. In ten years the grain elevators erected there are capable of holding 370,000,000 bushels of grain. A steamer came in with 14,000 tons of coal, unloaded it, and loaded 14,500 tons of wheat—all this in seventy-two hours. Such is the development of modern business methods.

The ability of our people is shown by the automobile industry. We have one automobile to every fourteen people in the United States; in all the rest of the world one to every 2,862 people. Since this address was prepared two weeks ago a later report says we have one automobile to every eleven persons. People who can buy like that can give the Lord's Church a chance.

We can pay all our $21,000,000 a year of Centenary money with simply the interest on the Liberty Bonds held by Methodist Church members and have $5,000,000 a year to spare if we never touch any other resources. Note the tremendous sums given for European relief. One million two hundred thousand a month to Near East Relief. Thirty-three millions now asked by Mr. Hoover. It is estimated that we have saved ten million lives by our relief. Our Methodist Episcopal Sunday School collections for European relief, amounting to over $400,000, indicated the spirit and the willingness of the Church when an adequate object is set before its members.

See what will be accomplished if we do away with armaments. We can take the world. The latest figures give the direct and indirect costs of the world war to be $348,000,000,000. in money and 43,000,000 lives. It is within the power of the Church to make impossible another such a world catastrophe.

This whole history has waked us up to our tremendous resources. We must save ourselves from luxury and deterioration through extravagance and self-indulgence. These Benevolent Funds are investments for the future. Our missionary programs abroad are greater national investments than most men dream of. Shall we retreat? Shall we slacken our pace? At the battle of Trafalgar the order came to haul down the colors and surrender. Lord Nelson was blind in one eye. He put his glass to his blind eye and gave the order for attack, and Trafalgar was won.

A similar story is told of the soldiers at Ypres and Verdun. In spite of orders to retreat they charged again and again until ten thousand out of twelve thousand had perished. In another engagement they made immortal the words "they shall not pass". The Church must match that spirit.

VII. More Spiritual Power Needed

My final word is that the demand of the hour is for more spiritual power. Not long since I was on the Great Lakes. I saw one of the largest steamers afloat. The owner was aboard, and with pride he showed me over the great engines. Perfectly marvelous. Then he showed me how they had duplicate engines so that if anything went wrong with the machinery on one part they had an entirely new set of boilers and engines to carry the ship through. They burned hundreds of tons of coal a day, but they could make time in the face of the greatest storm which could be anticipated on the Lakes. A few days later I was on a little old boat built twenty-five years ago, with its sputtering engine. It is as useless to try to run the big ocean liner with the steam power of that little boat as it is to run the modern Church with the degrees of spiritual power we have had in the past. The power of God is unlimited. The greatest need of the hour is the development of moral and spiritual power which will match the commercial and industrial masteries of our age.

THE SOCIAL CRISIS: CAN THE CHURCH MEET IT?

By Alfred E. Craig

Pastor Trinity Methodist Episcopal Church, Evansville, Indiana

(On account of the illness of Dr. Craig, this paper was not read)

To say that we are on the brink of a social crisis sounds extravagant to most people today. When we compare the easy opulence of our American life with the social distress into which so much of the world has been plunged we find good excuse for a most hopeful optimism. But crisis is a relative term and even if it may not be imminent in an acute form, still we must admit there are social conditions sufficiently disturbing to cause concern. Before the Church may expect to adequately meet these it must seek to understand them. Remedies to be effective must be intelligent. Such understanding is not easy to reach, for our social conditions shift so rapidly that each new day presents a fresh phase to be studied. New adjustments of both ideas and programs are constantly required to cope with our changing circumstances.

Problems Growing Out of Reactions from the War

The most acute problems of the present hour are those growing out of the reactions from the war. After a period of intense emotional strain the pendulum has swung to the opposite extreme. Instead of being in a high state of idealism the public mind is in the doldrums. The Church is necessarily affected by this fit of low spirits. Disillusionment is not calculated to stimulate high adventure and we are passing through a period of this bitter experience. The superficiality and even sham of much of our vaunted altruism is becoming painfully evident. The bottom has fallen out of our idealism. We are now in the process of liquidating our inflated verbal currency. We are even in danger of scorning all altruistic sentiment and of lapsing into a state of supine selfishness.

It is impossible to ignore longer the untoward influences of the war. When human life is made to seem so cheap that the extent of its destruction is the measure of high achievement we may expect the disarrangement of many previous standards of moral excellence. There are multitudes who do not possess the ethical elasticity to rebound suddenly to a normal state after such a severe tension. The alarming wave of crime, now sweeping over our country, has doubtless its partial explanation in this abnormal psychological condition. Where this relapse does not reach the point of violence, it does at least manifest itself in a moral laxity only a little less disturbing. The craze

for amusements that are superficial, bizarre and sensuous, shows an intellectual and moral disintegration that is anything but reassuring. Commercialized vice has been quick to capitalize this weakness and on the stage and through the movie is pandering to all that is base in human nature. Indecency flaunts itself in bold defiance of every instinct to reserve and through its sensuous presentations is debasing the minds and vitiating the tastes of our youth in a manner to cause deepest alarm.

Other tendencies are seen less directly related to war psychology which are disturbing the social equipoise and causing concern to the Church. The rush of woman into business and industry is producing a real problem. The hard contacts of such life, that have been so marked a cause of religious aloofness among men, are even more unfavorable to women in public life. The finer sensibilities nurtured in the quieter seclusion of the home are blunted by the rigidities of commercial exactions. The exhaustions of a business life make deep inroads upon the time and energy once freely given to the Church. Economic independence has become a new factor in our already overstrained domestic situation. The Church is called to meet this condition, for it is more likely to become accelerated than retarded as society advances.

The Negro Migration and Anti-Puritan Propaganda

Other social and economic transitions create unfamiliar conditions for the Church to face. The rapid shift of our Negro population from the plantations of the South to the industrial centers of the North presents an entirely new social problem. Economic jealousy mingles with race prejudice to produce an issue that does not yield to any of our old formulas. The old spirit of passivity so characteristic of the first generation of freedom in the South has given way to one less placable. The return to civil life of the Negroes who served in the war has introduced another element of unrest to aggravate a situation already acute. When a severe industrial stringency arises the situation will need careful handling to avoid a social eruption.

Nor should the fact be overlooked that there is an energetic propaganda that is undermining our social standards, blunting the fine edge of public conscience, and sapping the towers of our moral resistance. How common it is to hear men sneer at Puritanism. How frantic do the multitudes become at any suggestion of restraint upon their social excesses. This laxity is especially manifest in our popular literature which is strongly tinctured with paganism. Walt Whitman is its high priest. Free verse is its fashionable form. What a far cry from Longfellow and Whittier to Amy Lowell and Edgar Lee Masters! This derision of the standards of life precious to the soberminded, is one of the most serious social symptoms. All this

conspires to produce a state of mind unfriendly to the appeals of the Gospel. The Church meets little opposition from these sources. It has to contend with what is more dispiriting than opposition, neglect. It is not accorded a respectful hearing. Its ministries are scorned, its protests met with contempt. If any serious effort is made to put the slightest check upon the sordid commercialism that is reaping its rich rewards from this widespread laxity it is deemed sufficient to bring out the old bogie of "Blue Laws" to shame reformers out of countenance and muffle the least murmur of opposition.

The Danger in Radicalism

But when a social crisis is suggested today our thoughts naturally revert to radicalism. The temporary success of the movement in Russia has powerfully affected the restless minds of every land. The unwise attitude of the reactionary press has done much to stimulate the revolutionary spirit. Reports touching the advance of the forces opposing Bolshevism have been so unreliable as to impair confidence in the capital-controlled press. This has led many to seek in the radical press the facts to which they feel they are entitled. That these organs are avowedly propagandist does not prevent their having a tremendous influence, for many of them are conducted with great ability. Restless young minds, especially in our colleges, are clamoring for the truth and, as they are keen enough to see through the flimsiness of the conservative press, they are strongly disposed towards radicalism. The bearing of this on the Church ought not to be difficult to discover. Radicalism is open, even noisy in its opposition to the Church. It is an infidelity that is different in form from any that has hitherto attacked religion and it cannot be met with the old weapons found effective in other conflicts. Its passionate interest in down-trodden humanity, often bordering on fanaticism, may be utterly erroneous in its conceptions, but is rather baffling nevertheless to the Church which in the past has not been too considerate of the aspirations and struggles of the fellow lower down.

The rapid growth of our cities produces another critical element in our disturbed social order. Every investor understands the difference between owning fifty one percent of the stock of a concern and only forty one. Hitherto the country has been so easily in the majority that it has been able largely to dominate the public mind and control legislation. The new census reveals the fact that over fifty one percent of our population live in cities of twenty-five hundred or over. We may expect the city to set the pace in the future. Its strategic position has always given it a social advantage. It will now have in its hand the determination of legislation and we may expect some radical readjustments.

The Huge Task of the Church

Can the Church effectually meet these critical elements in our social situation? To admit that it cannot is to surrender to despair, for no other agency offers a solution of these complex problems. But it would be unwise for the Church to lapse into a state of superficial optimism. It is not coping in any adequate way with these untoward conditions at present, and it will need considerable readjustment to grapple successfully with the forces making for social disintegration. Nor is there any simple panacea for these several ills. Each will have to be met on its own ground and if the Church expects to meet the case it will need to exercise all its consecrated ingenuity, skill and devotion.

We are hoping that many of the unsettled conditions due to the reactions from the war are surface ripples and will prove to be only temporary. The Church needs to hold steady and keep a firm grip upon the old moralities, preaching the uncompromising truths of the gospel with courage and persistence. But even here we must recognize a changed attitude of the public mind. Many old shibboleths have lost their significance, many former ideas will be stoutly challenged, many old faiths will have to pass again through the crucible of a severe testing. It may be necessary to make some shifts of emphasis to meet the new attitudes that so baffle and disturb.

The Church must realize that social negations are no longer sufficient. It must enter heartily into the enterprise of creating a new social environment. The Church is chiefly responsible for one of the most enormous social dislocations any nation has ever seen, the abolition of the licensed saloon. While there has been a lot of nonsense about the saloon being the poor man's social club, there is just enough truth in it to give us concern. I believe it was Victor Hugo who said "The nineteenth century made the Negro free, the twentieth century must make him a man." To abolish a legal status does not radically change human nature. It may take a long time to make a nation sober. Let the Church beware lest this spirit now roaming abroad may return with seven other spirits and the last state be worse than the first. One of the most urgent duties pressing upon the Church is to find some sane solution of the question of the people's recreations. We need the help of the strong arm of the law to curb that which is evil, but the Church must beware how it commits itself to an impossible program and so loses its influences. The whole subject must be studied afresh in the light of present day circumstances. Standards that fitted the simplicities of quiet rural life two hundred years ago may be inadequate to solve the question in this day of industrial intensities and civic complexities.

But the Church must also see clearly the inadequacy of mere social remedies. We have had sufficient time to study

the "social settlement" idea where it is divorced from the Gospel, to see the futility of this method. To change environment does not change character. Nor can we greatly change environment until we do change character. "The hog returns to his wallow in the mire." Without the individual touch of the gospel there is no hope of building up a better state of things in the neighborhood. But the Church will be wise if it appropriates all that is best in the neighborhood features of non-Christian activities and unites them with a fervid religious devotion and so ministers to the whole man, physical, social, religious.

The Church too must stand intelligently and firmly for social justice. In order to do this it must first possess the facts. In spite of the cry raised by invested interests it must lend its support to every sane movement to search out the hidden social facts and turn the light upon any festering sores in our social system. The Church cannot afford to proceed blindly. Unenlightened good will never solve the problem. In doing this care must be exercised not to compromise ourselves with great corporations by accepting gifts at their hands that might stifle our activity or discount our efforts in the eyes of the people we are seeking to serve. Especially should the Church endeavor to allign itself on the side of the weak. We have done much to help educate the Negro in the South. Are we now prepared to do all we should to secure social and economic justice for him in the North?

The Church has a large task in helping to sensitize the social conscience. The essence of the social problem is found in the fact that we have passed so rapidly from a strict individualism to a complex social civilization that we have not had time to adjust our ethical thinking to the new conditions. We have long held clear cut convictions touching personal vices and individual assaults on the rights of the individual. A righteous indignation manifests itself on the part of every respectable citizen against any infraction of this reverent code. But a new set of social sins has sprung up causing an entire shifting of the ethical problem. These are less personal, less direct, less repulsive, more subtle, devious and hidden, but none the less destructive of human welfare. Society is much confused thereby. Many are still living in that moral haziness that condones a rank social offense because the perpetrator is eminent for his high personal virtues. It is hard to transfer our moral convictions from one set of circumstances to another entirely different. The Church must be clear in its conception that a clean private life is no defense for long-distance social sins.

American Radicalism Not the Russian Type

Probably most of us think of the dangers of radicalism when we speak of a social crisis. No cry has sounded more frequently in our ears during the past two years than that of

Bolshevism. We have found it a very convenient club to hurl at the head of any offender whose social or economic ideas do not chime with ours. Let us understand at the outset that all this panic over the probable spread of Russian Bolshevism in America is unfounded. With us Bolshevism is impossible because we lack all three of the necessary supports of the system. One of these is a large, ignorant peasantry, immobile and indifferent to any outrage that may be imposed upon it. Our free, independent American farmer does not chime with that description. There must lie back of the system a tenure of autocracy strong enough to have destroyed the power of public opinion. Our people will not accept autocracy either aristocratic or proletarian. Russia, through her long system of terrorism, drove hundreds of thousands of her brightest people into a state of mental desperation that compelled them to organize under the strictest discipline and created a state of mind that was idealistic and so fanatically devoted to a cause that every individual interest was submerged. Our socialists have had no such a discipline as only ages of oppression under the knout of the Cossack or exile amid the snows of Siberia can produce.

Let us cease seeing red every time an ignorant agitator blurts out something foolish and let us search for the real dangers that exist here in America. What we need to understand is that our social perils are those which grow out of our own abuses and maladjustments and not out of the wrongs of some European country. We have a radicalism which is indigenous to this country and we must understand its causes. It is the logical outcome of the democracy which we have preached and partially practiced for more than a century. This democracy is political, social, educational and religious. In all of these realms we have tried to apply our principles, though it has often been done imperfectly. But democracy has its industrial and commercial implications also and here we have halted, and it is around these our American radicalism clusters. Its sphere is economic rather than political. Its animosity is directed towards Wall Street rather than Washington. Its class hatred is caused by an unequal distribution of wealth rather than by a difference of educational opportunities, social distinctions or religious diversities. Nor do all the alarming symptoms appear in the ranks of the lower classes. Occasionally there issue from the camps of capital intimations that look portentous. When a great corporation threatens to withhold basic materials to customers who follow an industrial program which it disapproves it is time for the public to pause and ask where such a course would lead if successful. It is the mission of the Church to bring its prophetic insight and historic interpretation to bear upon these conditions. The situation is far from reassuring. After Louis XVI came Robespiere. After Nicholas came Lenin. Autocracy invariably breeds revolution. The

Church must possess the understanding and the courage to resist these revolutionary influences whether they come from high places or are fomented by the reckless agitator among the ignorant classes.

Methodism Cannot Win in City With Rural Methods

In any great contest position is the all essential thing. In its endeavor to cope with this social crisis the Church is very poorly entrenched. This is especially true of our Methodist Episcopal Church. Methodism was born and reared in the open country. Its conquest of the broad expanses of this vast continent was a signal victory. But when Methodism entered the city it approached its task largely with the rural mind. Its churches were overgrown country parishes, controlled by a set of ideas suited to quiet communities, but utterly inadequate to match the complex social and industrial conditions so foreign to its experience. Our closely knit connectional system has enabled the country church to dominate legislation and hamper the efforts of those who have sought to approach new conditions with a change of emphasis in message and methods. As a consequence Methodism counts for very little at the centers of industrial unrest and radical propaganda. The most urgent task before the Church is to get possession of this great urban sector in our social conflict. To do this we will need to recruit a new class of ministers and furnish them with a radically different system of training from any now offered. There is no serious breach between the Church and the agricultural worker, because we have always kept close to the farm and have recruited our ministry largely from the rural classes. But we must now raise up a ministry that comprehends the new social psychology and knows the social problem. If for the present we are unable to secure these in sufficient numbers from the centers of social unrest, then we must bring our candidates for the ministry into such close contact with these conditions as to make them familar with the mind of the restless classes.

For this our theological seminaries as now conducted are utterly inadequate. They may be doing well enough what they are undertaking, but instead of dealing with a cross-section of society they are only touching one strata. They prepare ministers capable of serving a certain class but there is a large social area untouched. By the time a man has passed through four years of college and three years of the conventional theological seminary course in the quiet of an academic atmosphere "far from the maddening crowd's ignoble strife", he is very likely to have lost entirely his contact with the intense energetic, rough and tumble life in which the great masses of our restless, troubled people live.

We need an entirely new sort of ministerial training school. It should be located far from the scholastic atmosphere of our great seats of learning. Instead of being located at Evanston, Madison or on Beacon Hill, let it be placed in South Chicago, at Homestead or in one of the industrial cities of the seaboard. Let its course be adapted to the problems of our new social order. Let its students be required to follow the method adopted by the Department of Engineering in the University of Cincinnati, don their overalls and do part-time work in the shops, not so much to earn a subsistence as to gain at first hand the mental attitude of the people who are causing us so much social concern.

A Word to the Board of Home Missions and Church Extension

If need be the Board of Home Missions and Church Extension of the Methodist Episcopal Church could well afford to finance such a project. Give our several social classes spiritual advisers who have been in contact with their problems and in whom they have confidence and they will themselves amply support them. Let us lay more stress on securing suitable leaders and we will need to spend less missionary money for brick and mortar. If our social crisis is averted it will be by the Church giving more attention to the personal element in the case. Let us lay less stress on setting up machinery and more on understanding men.

THE INDUSTRIAL CRISIS: CAN THE CHURCH MEET IT?

By James A. Beebe
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What is the Nature of the Industrial Crisis

Whether or not the Church can meet the industrial crisis depends in part upon the nature of the crisis. If the present unhappy state of affairs in industry is only the result of maladjustment in our social organization, a mere accident to the industrial machinery, the Church will not feel called upon to make suggestions. The adviser needed is an economist or a social philosopher rather than a prophet. Moreover, if our social machinery is pounding not because of unavoidable accident but because of ignorant abuse by the persons who operate it, the case is one for the educator rather than the preacher. And if it be true, as the Director of the School of Education at Yale University declared in the Atlantic Monthly about a year ago that we are "a nation of sixth graders taught by eleventh graders," a better system of education surely would afford some relief.

But conceivably the abuse of social machinery may be deliberate, due to ill-will rather than ignorance. Finding themselves in possession of social power, it may be that men have yielded to the demands of self-interest and operated the machinery in such fashion as would be most profitable to themselves, starting, stopping, speeding up or slowing down as their own pleasure dictated, regardless of inconvenience to the rest of society. Those who have seen most deeply into the present situation are agreed that this is the real source of our misery. It is the spirit within our industrial organization, rather than the organization itself that is bad. Writing some years before the War, Francis G. Peabody observed, "As one approaches the Social Question, he roams as it were through the country where the language is that of economics and enters into another country with a new language of human passion and desire . . . of moral emotion, compassion, pity or hope. As one observes its moral movements, he finds them utilizing the machinery of economics, but supplying that machinery with the motive power of justice, sacrifice, indignation, loyalty and love. . . . Behind the evils which economics considers stands the sense of wrong."

Writing in London during the first year of the War, Professor Ellwood declared, "What the world needs is a *new soul*, that is, a new set of values, even more than a new economic system. Indeed, it needs a new economic system chiefly in order that it may get a new soul; but the two must develop together. Without a new soul, a new economic system would but serve as another opportunity for the strong to exploit the weak." The early paragraphs of that superb little book only

a few months old, "The Church and Industrial Reconstruction," declare, "More and more men are coming to see the importance of the ideal factors in life. It is not money as such that they value most, but intangible goods like freedom, power, brotherhood, the opportunity for self-expression, for making themselves felt in the great currents of life." "Wages and hours are regarded simply as symbols of spiritual realities like leisure, and opportunity, and influence. In and through the conflict for material goods a spiritual struggle for unseen values is going on." "The industrial problem is not an isolated question, but one aspect of the larger problem of living according to the will of God and in the spirit of Christ."

If this be the true nature of our industrial crisis, the Church should have something to say about it, for the problem is essentially religious. Nothing will meet "the crisis" short of regenerating and sanctifying the collective spirit and ideals that control the economic processes of production and distribution. And regeneration is normally the work of the Church. If the Church shall refuse to face the issue squarely, clouds and darkness will indeed be round about us, for I know of no other institution that specializes in regeneration.

Before coming to the question of the Church's ability to meet "the crisis," let us consider specifically what will be involved in meeting it.

1. The Industrial Crisis Must Be Understood Before It Can Be Solved

It should be clear "even to a wayfaring man" that "the industrial problem must be understood before it can be solved." Much of the ill-will that prevails in the field of industry would disappear if there were a better understanding on everyone's part as to what is really being aimed at by the respective industrial groups. Peace could be made now as Paul proposed to make it between warring religious parties in his day,—by breaking down certain middle walls of partition which separate men from each other and prevent that mutual understanding which is possible only where there is something like perfect knowledge. Any army well provisioned and equipped, but with an ineffective "intelligence department," would be as helpless as a blind giant. The perfection attained by these departments in opposing armies during the War is illustrated by Bishop McConnell who says that as he dined with General Byng one evening the British Commander showed him a copy of General Ludendorff's daily report to Berlin for that day. The Bishop commented on the excellence of British intelligence service. The General replied, "It is very good, but doubtless the Germans also have my report for today." The awkward gestures of modern society in international diplomacy, internal politics, industry, and religion remind us of nothing so much as the misdirected blows of a blind giant who is endeavoring to destroy an enemy which

he cannot see and of which he knows little. If our social vision were less impaired, if our "intelligence service," that is to say, our instruments of social knowledge, were more perfect, we should do much better than we do.

Chief among such instruments is the press. Walter Lippman's recent scientific study of the reports of the New York Times on matters Russian since the Revolution compels the modern newspaper to plead guilty of being either incompetent or wicked in its method of handling foreign news. How can a democracy act intelligently concerning international matters on the basis of facts that are false in themselves or set in false relations! Moreover, in dealing with industrial matters the same instrument of knowledge is always revealing so many things that are not so. Industrial news is presented from partisan points of view, either that of the employers or that of the workers. It is propaganda rather than news service that we get,—news that has been interpreted, facts that have been made to slant in certain directions. Small wonder the public stands helplessly wringing its hands when a great strike is precipitated, incapable of deciding which of the parties is in the right!

Another imperfect instrument of knowledge in industry is the labor spy. The impersonal relations that exist between employer and employee make a sympathetic mutual understanding very difficult. Separated from his workmen, the employer, "face to face with labor trouble, ignorant of the point of view of his employees, with no access to their plans, very fearful of their organization," installs a system of industrial espionage. His spies have no wish to see facts in their true relation. They prey only upon his "ignorance and prejudice, and enter the plant specifically to identify the leaders of the labor organization, to propagandize against them and blacklist them and disrupt and corrupt their union. They are under cover, disguised as workers, hired to betray the workers' cause." This seems to be the method generally approved by American employers of communicating with their employees. How much more intelligent conclusions would be if arrived at on the basis of frank discussion and conference with both parties fairly represented!

2. Knowledge of Small Redemptive Value Without Morality

Knowledge however, is of little value for the redemption of life except as it is brought under the control of morality. Knowledge is power, but power which the race may either use to destroy or to save itself. There are valuable nitrate beds in Chile. Applied science has used some of these deposits to fertilize unproductive soils. More of it, however, has been utilized in the manufacture of explosives. It is likewise true with all our science. While we need sharper instruments of knowledge, we are in greater need of sensitive consciences which will forbid the use of power for selfish ends. Leaders on both

sides of the industrial struggle are tempted as was Jesus in the wilderness to turn stones into bread and feed Himself before He had employed His authority as the Son of God to feed others. The Christianization of industry requires that in the field of economic production and distribution all power shall be sanctified to unselfish ends, that ability shall be used primarily in behalf of the general welfare rather than for the profit of a single group or a few individuals. As Jesus possessed spiritual power as Messiah, so individuals and groups of men today are vested with the power that is inferred by expert technical knowledge, wealth, social control, and great personal ability. It is taken as a matter of course, generally, that all such authority is to be divorced from Christian idealism and put under the control of self-interest. The ability to do a thing is regarded as sufficient reason for doing it. "Might makes right." Not until industrial leaders on both sides shall understand that they must answer all questions concerning the ends to be served by power as Jesus answered them will the industrial crisis be met.

If one be tempted to believe that it is Utopian to dream that employers and workers will ever use their power unselfishly in the interest of the public rather than of private good, let him remember that one after another great groups of toilers have brought their labor under the control of Christian ideals. Once it seemed as incredible that the ministry, the teaching, medical, and legal professions should be regarded as "services" as is now true of industry. But the time cometh, yea, now is, when the business man and laborer shall take their places alongside the preacher, the teacher, the physician, and the lawyer and say with the Son of Man, "We are among you as those that serve."

3. Ethical Values of Present Industrial Order Must Be Appraised Intelligently

It is not enough that we give assent to this as an abstract ideal. It must be applied concretely. This requires an intelligent appraisal of the ethical values of the present industrial order. Such an appraisal has been attempted repeatedly. Perhaps the most satisfactory statement of this kind in recent months is the report referred to above entitled "The Church and Industrial Reconstruction," issued recently by the Federal Council of Churches of Christ in America. The outstanding characteristics of the capitalistic organization of society are private property, the wage system, and competition, with the motive of self interest controlling all. A fair estimate of these features will recognize much that is to be commended. This order taken as a whole claims very properly to have solved the problem of production. If men and women die of starvation it is not because the race is incapable of producing enough to maintain itself, as was once true. We know now how to produce up to the level of human need and it is the capitalistic

order which has taught us how to do this. The claim of this order, too, that personal possession of material things develops personality, is well established. The social value of private property is so great that a thorough-going scheme of communism is almost unthinkable. The most radical Socialists leave the door open for the private possession of some forms of wealth. Moreover, the principle of competition is not wholly vicious. In so far as it recognizes the need for struggle and promotes a wholesome rivalry that sorts out the best from the mediocre, it is good. If this were all that competition meant we should have no trouble with it. It must be recognized, too, that the wage system which is vehemently denounced as "wage slavery" is a very great advance over the industrial order which preceded it. It affords a very high degree of freedom as compared with serfdom, which bound the worker to the soil. Moreover, we should probably not attempt to eliminate all self interest as a motive in the field of work. Our complaint here is that industry recognizes no high motive and makes self interest the final arbiter.

On the other hand, there must be equal willingness to take account of the unethical features of this order. While it has solved the problem of production, it has not solved the problem of distribution. In spite of the fact that there is wealth enough in the civilized world to give each man enough and to spare, poverty is still with us. Some of this poverty is due to personal defects. Most of it, however, is directly traceable to the inequitable distribution of wealth which gives a few men control over very much more than they have earned and denies the many the full product of their labor. Private property may be merely the material basis necessary for a rich life. On the other hand it may mean that one man has almost absolute control over the lives of many thousands of men and women and children. As the report referred to above insists, following Professor Hobhouse in his "The Historical Evolution of Property," we must learn to distinguish between "property for use" and "property for power." When the first kind of property expands into the second, property loses most of its social value. If it be true that two percent. of the people of the United States possess sixty per cent. of the wealth of the country, while sixty-five per cent. of the people own but five per cent. of the wealth, it is easy to see that property defeats the very end for which it should exist,—the development of rich personalities. Life is ruined for some because they have very much more than they can use. It is ruined for others because they do not have enough. Any interpretation of the doctrine of competition which exalts as a proper ideal deadly struggle between individuals of the same species is certainly unchristian Likewise the subordination of personal and spiritual to material values is wholly inconsistent with Christian ideals of life. An impersonal view of labor which regards a man as a hand or

which tolerates the exploitation of women and children in the interest of dividends must be denounced unsparingly. An anti-social attitude on the part of any groups in industry which makes impossible brotherly co-operation in the productive process cannot be tolerated.

4. Ultimate Ideals No Excuse for Present Injustice

The above are the far-off objectives which are to be reached ultimately. In the meantime general public approval cannot be secured for smaller objectives which will make tolerable the injustices of which men complain. No better statement of these intermediate ideals is available than that provided in "The Social Creed of the Churches." Here Christians are obligated to apply Christian principles of conduct to industrial relationships whether they be employers, investors, workers, or consumers.

The Church Can Meet the Crisis

There can be no question but that the Church ideally can meet "the crisis,"—which is less a crisis than a chronic condition. It is in position to secure better instruments of social knowledge. This will be done first of all by creating an atmosphere that will conduce to absolute truthfulness. Its great Master was filled with the Spirit of Truth and promised to give his followers a Spirit that should lead them into all truth. And where it is impossible to learn the truth about industrial and social matters through other agencies, the Church itself may set about it to discover the facts,—as in the case of the Interchurch World Movement investigation of the Steel Strike. This is ever justifiable because knowledge is essential to correct judgment where moral issues are at stake.

Again, the Church is situated strategically to Christianize all forms of social power. What is proposed here is nothing less than complete regeneration of social ideals—and religion alone, in the old-fashioned, individualistic sense of conscious fellowship between men and God, is adequate for this herculean task. The hopelessness of the present social situation (in so far as it is hopeless), lies in the fact that so many social movements and agencies are divorced from the idealism and power of personal religion. The last night in the Upper Room Jesus did a humble service which no one else at the table would do,—*washed the disciples' feet.* John very definitely links that act up with Christ's religious consciousness: "Jesus, knowing that the Father had given all things into His hands, and that He came forth from God, and goeth unto God, riseth from supper . . . and began to wash the disciples' feet." I have no expectation of large success for any social program or movement that is not driven by the motive power that comes only from a consciousness of intimate relation with and high responsibility to God. And, from the beginning, it has been the chief function of the Church to develop this consciousness in men.

Moreover, there is no agency which is in position to appraise at their true worth the ethical values of the present industrial order like the Church. It is more independent of this order than any other institution. It lived before capitalism came into being and doubtless will find a way to survive should this order be supplanted by another. It is encouraged in this work, too, by the example of the great spirits of the Church in all ages. Nothing is more certain than that sincere, well-meaning, even deeply religious men may have only a feeble sense of right and wrong; and it has been the business of the true prophet in all ages to make the sense of ethical obligation commensurate with religious enthusiasm. St. Paul, addressing *"the saints"* that were at Ephesus, exhorts, "Walk worthily of the calling wherewith ye were called. . . . Put away falsehood. Speak the truth. Let him that stole steal no more, but go to work. Let no corrupt speech proceed out of your mouth." What kind of "saints" were these? Just the same kind we have had ever since,—well-meaning folk whose ethical sense was not highly developed. Just as St. Paul instructed the Early Church in the ethical significance of religion for private and personal relationships, so the leaders of the Modern Church must instruct men in the ethical significance of religion for social relationships. It is simply going farther with the matter that the Old Testament Prophets and New Testament Apostles started.

Finally, the Church has officially declared itself in the "Social Creed" concerning the intermediate steps which must be taken in reaching these ultimate goals. It remains only for us to make that creed a living thing by preaching it in the pulpit and studying it in the Sunday School.

Will the Church Meet Its Obligations?

Obviously the Church *can* "meet the crisis," but whether it will or not remains to be seen. Many influences are at work to prevent. A large part of its membership do not see clearly with reference to these matters—and that the richest and most influential part. They have a vested interest in keeping things as they are. Moreover, the Church itself owns a vast amount of property and is a great employer of labor, and its own self-interest will prompt it to move with great caution.

On the whole, however, there is great reason to believe that at heart the Church desires to do the will of God, and when that will shall become unmistakably clear it will act with resolution and courage. There was a time when the Church was divided on the questions of "strong drink" and "slavery," as it is divided now on "the social question." Just as the Christian conscience became clear at last on these other matters, so it will become clear on this, and the day draws near when the Christian ideal of life shall be exalted in industry and men shall do the work of the world in the spirit of brotherhood.

THE INDUSTRIAL AND SOCIAL SIGNIFICANCE OF THE PRESENT IMMIGRATION

By Honorable Frederick A. Wallis

United States Commissioner of Immigration, Ellis Island New York

(Owing to a train wreck delaying Commissioner Wallis' arrival this paper was not read)

Our Problem the Immigrant, Not Immigration

Nothing affects more the political, economic and social conditions of this nation than the foreign born, and no problem is so great as that of the immigrant. He is the most vital, the most profoundly serious subject that confronts Congress today. Our problem is the *immigrant* not *immigration.* The widespread antagonism to immigration lies in a lack of a true understanding of its importance to our present economic system. The problem of the immigrant himself both socially and economically can only be met by scientific selection, intelligent distribution and broad assimilation.

Many fail to appreciate our country's need of the immigrant or the large and important place he fills in its growth and development. He is thought of only as a foreigner, a keen competitor in the labor markets of this country. He is looked upon as one who would increase, rather than decrease, the prices of foodstuffs, because he and his family will further reduce the already limited supply. He is calculated as likely to congest our overcrowded tenement districts, thus imposing a greater tax upon our courts and upon our penal and eleemosynary institutions. He is frequently looked upon as being the thief, the murderer, the Black Hand, the Bolshevist and the destroyer of good government. Little do we recognize in the good immigrant what he has done for this nation. Indeed, the nation itself is largely the work of his hand and brain. It was the immigrant who founded this country. He cleared the forests, he developed its resources, he fought for it, he died for it, and the last war proved that new immigrants were not greatly different from the old. Without him today the manufacturers could scarcely turn a wheel, our great factories would cease to function and our industrial activities would be wholly impotent.

Mr. Haskin, in his book, "The Immigrant," gives us this illuminating statement:

> "I have shouldered my burden as the American man of all work.
> "I contribute eighty-five per cent. of all the labor in the meat packing industries.
> "I do seven-tenths of the coal mining.

"I do seventy-eight per cent. in the woolen mills.
"I contribute nine-tenths of all the labor in the cotton mills.
"I make nine-twentieths of all the clothing.
"I manufacture more than half of the shoes.
"I build four-fifths of all the furniture.
"I make one-half of the collars, cuffs and shirts.
"I turn out four-fifths of the leather.
"I make half of the gloves.
"I refine nine-twentieths of the sugar.
"I make half of the tobacco and cigars.
"Yet I am the great American problem."

The Immigrant is Flesh and Blood and Spirit

Little do we remember the places of honor and trust which he has admirably filled in every walk of life, from mechanic, artisan and farmer to judge, educator and preacher, from magistrate of town to mayor of city, from commander of companies and regiments to cabinet officer. There is room in the United States for all the good immigrants that facilities can bring, provided they are in sympathy with American ideals and are willing to work and become a corporate part of the United States. But we do not need men and women whose first object is to mount a soap-box or public school platform and proclaim a new order wherein force and violence will give the laboring man more wealth and power.

The immigrant belongs to what we call the peasant class, but he is flesh and blood and spirit. If properly selected, he brings two strong arms, a good brain, a driving ambition and robust constitution. These are indispensable assets to our development and growth. How important, therefore, that the immigrant should be accorded decent consideration by our immigration officials and committees, and given a welcome in our churches and public schools, our parks and places of amusement. Let the immigrant know that his labors are appreciated, that America is his opportunity and that this Government is his friend. Only in this way can the immigrant make his best contribution to our American life and labor.

The brightest hope of immigration is in the child of the immigrant. The child will not only speak English, but he will unconsciously grow into American ways, into American manners and espouse American customs and ideals. From his earliest days he looks upon his father's country as foreign, not only geographically, but foreign to everything that he dreams and hopes to be. He wants to dress like an American child, to play like an American child and to be an American child.

Recently I heard a story from the lower East Side of New York of a boy being brought before the Judge. The boy was disobedient and unruly and a menace to the peace of certain people in the neighborhood. The Judge asked the father why it was he did not hold the boy in restraint. His reply was

that he could not make his son obey; he would fight back. The Judge questioned the boy, "Guiseppe, how old are you?" "Thirteen." "Where were you born?" "In New York." "Where was your father born?" "On the other side." "Why don't you obey your father, why do you fight back?" "I ain't going to let no foreigner whip me." While this may be a severe example, yet it portrays the plastic mind subjected to American influence.

The Immigrant Here Forever

The immigrant is here, has always been here, will always be here. Like a mighty river flowing to the ocean is the irresistible stream of eager and picturesque immigrants flowing daily through Ellis Island. No sooner have they landed than they scatter to all points of the compass, most of them going to the cities. According to an authority, the territory where nearly eighty per cent. of them go is well defined. If a line were drawn from the northwestern corner of Minnesota down to the lower corner of Illinois and then eastward to the Atlantic Ocean, passing through the cities of Washington and Baltimore, it would cut off less than one-fifth of the area of the United States. But contained in the portion marked off, there are located more than eighty per cent. of the immigrants coming to this country. The remaining sixteen or seventeen per cent. is divided between the Southern States and those West of the Mississippi River. A little more than three per cent. is found in the South.

Our nation has abundance of room. Europe has one hundred and twenty persons to the square mile. Asia has over fifty to the square mile. North America with 8,589,591 square miles has only about sixteen inhabitants to the square mile. Belgium has six hundred and seventy-three people to the square mile, while states like Washington, Oregon, and others have less than one person to the square mile. Should immigrants come to this country at the rate of one million per annum, it would require over one hundred years to bring about an equality with Europe in the matter of population to the square mile.

The Problem of Immigrant Distribution

Perhaps our greatest problem in immigration is the absence of authority or system to send the alien not only where he is most needed, but where he would make the most money and find the most favorable living conditions. There are certain places today in this country where for the present, aliens should not go. Industrial and economic conditions are unfavorable to him. He does not know it. His first experience is to walk unconsciously into trouble, disappointment and failure. There

are ten thousand more places eager and hungry for him. Again, he does not know it. He simply follows in the trail of his own countrymen. Instead of making conditions better in that community, however ambitious and industrious he may be, his coming only increases the problem. Only recently representatives from Akron, Ohio, expressed the desire that no more immigrants, for the present at least, be sent to that community. Yet a few days later a strong appeal came from Columbus, less than a hundred miles away, offering $8.50 per day for unskilled labor.

Not long since a committee from the Detroit Chamber of Commerce came to Ellis Island and said, "Don't send us any more male immigrants." Yet from Peoria, Illinois, not far away, the president of one of the largest industrial concerns in that community came to see me and was willing personally to remain days at Ellis Island if he might find workmen, so urgently were they needed at his place. Buffalo, too, I understand has thrown out the immigrant distress signal. All of which is clearly indicative of the need of some scientific distribution or allocation of the great throngs of immigrants knocking at our door. This would mean not only more prosperity to the country at large, but higher wages to the immigrant, and more favorable conditions under which to raise his family, thus building a happier, stronger and more contented America. We must interpret to the foreigner the better things of life and we must interpret them in terms of fairness and good will. The assimilation of the immigrant and his absorption into our life is a slow process, not to be accomplished with pressure but with patience. I believe that true Americanization can be best achieved through the force of environment, night schools, better living conditions, sufficient wages, hours which guarantee a healthful life; in other words, Americanization is for the most part an economic problem.

Ellis Island a Vale of Tears

It was summer when I assumed charge at Ellis Island. There was no place for recreation or diversion. I immediately directed that the people be put outdoors where they could see the skyline of the city, watch the passing of the big ships, breathe the fresh atmosphere and bathe in the sunshine of a June sky. I was told that the alien did not like either the sun or the air. The real trouble was certain employees did not like the extra work involved. Much to the surprise of everyone, it was with greatest difficulty we induced the aliens to come in at close of day. Now that winter has come, a large storage room has been converted into a bright recreation hall, capable of seating over 2,000 immigrants.

Out of this grew our wonderful concerts. Sunday afternoons we have the finest musical and operatic talent that New York affords. The impression that the concerts make upon

the alien is indescribable. No more interesting study can be found than to sit before this great audience of foreigners, hailing from every port on earth, representing every nationality, every race and creed, some in laughter, some in tears. It is exceedingly fascinating and absorbing to watch these people respond as if by magic to music, the common language of the world.

Surely there has been more crying and shedding of tears on Ellis Island than any place on the face of the earth. It is not only the most interesting spot in the world, but it is also the most human spot in the world, and it is interesting because it is human. I found men, women and children crying everywhere. Virtually it was a vale of tears. My first step, after deporting officiousness and discourtesy, was to proceed to humanize the Island and to organize it into more efficient and effective service that it might no longer be a disgrace to the world, but function to the credit and glory of our government.

Will Sentiment and Humane Motives Kill Efficiency?

It has been said that when you begin mixing sentiment with organization, humane motives with efficient management, you are scheduled for trouble, but that theory has been exploded at Ellis Island. It did not interfere with intelligent direction when we converted a huge storeroom into an examination section, which saved tired men and women and children the exertion of carrying their heavy belongings up and down long flights of stairs.

Humanity is the better since cleaning up the rooms and making them more sanitary and comfortable. Mankind is more grateful for drinking water in the dining room, which had not been there for years. Aliens have a different impression of America since being supplied daily with soap and towel, and also a different impression of the steamship companies since we insist that they have breakfast when gotten out at five o'clock in the morning to be inspected. Mothers, babies and little children are healthier and freer from hunger because they now have warm milk and crackers served at stated hours day and night on the Island. Life is sweeter because they now have sugar on the tables, many of them not having seen sugar for six years, although four men were knocked out and one carried to the hospital with three broken ribs in the scramble for sugar when they first saw it.

It does not dehumanize the immigrant, nor pamper him either, if a large auditorium is equipped with a piano, with facilities for reading and for amusement during what to him often seems an interminable detention. Fresh air is always better than foul, and music, lectures, motion pictures, courteous and human treatment are regenerating influences that change the spirits of men.

Where Do They Come From?

I am daily asked from what country all this immigration is coming. My reply is from the countries nearest the vessel last sailing, though I am sure the two greatest nationalities are the Jews and Italians, and they are followed hard by the Greeks, Czecho-Slovaks, Spaniards and Northwestern Europeans. Indeed they are coming from everywhere. There is much fine immigration in the flow; there is also much driftwood. No one watching the movements of the world can doubt that there is a mighty stir among the peoples of the globe, and that America is the goal of their ambition and the fulfillment of their dreams.

I was told by a gentleman prominent in his nationality that one thousand immigrants would come weekly from Poland. I said, "How do you know?" He replied, "I am so informed by our Commission at work there among our people." We do know that recently three hundred and eleven thousand applications for passports to America were on file in Poland and more than that trying to get in line.

Recently an official from the Government of the Netherlands called at Ellis Island. He was also a member of the Immigration Commission at the Hague. He said he had followed with interest the new reforms at Ellis Island, and that he had come to discuss with me the establishment of a Bureau of Immigration for his Government in this country. I said to him "Are you encouraging immigration from Holland?" "No," he said, "but our best people are coming and we want to keep in touch with them." I invited him to pick up his whole country and transplant it here, for the Dutch are splendid. When I asked him why they were coming, he said the Bolshevists and Reds from Southern and Eastern Europe were pouring into Holland and the people were frightened. He also said a Commission had come to the Hague from another country, seeking the aid and good offices of the Netherlands Government toward the bringing of eight million of that country's people to America when peace was declared. I asked if his figures were not extravagant. He said they were conservative.

A State Senator, who has been studying conditions in Italy, and who himself was born there, said that between three and four million Italians were clamoring to come to this country within a year. Whether the above figures are accurate or not, they are sufficient at least to prove beyond all peradventure of doubt that millions of people are eagerly waiting to come to this country. Personally I believe that at least twelve million are anxiously hoping to come to America. Of course, they cannot all come. It is physically impossible for the ships to bring them, but I do believe the whole of Europe is leaning this way.

In conference with the large transatlantic steamship companies, the managers told me that there were considerably less than one hundred passenger ships bringing steerage to this country. If we assume an average of one thousand steerage to each ship (although many carry less than four hundred), the total for one trip of all vessels would be only one hundred thousand. Assuming that these one hundred vessels make ten round trips a year, the total steerage would be but one million. Add to this the aliens arriving in the first and second cabins, approximately three hundred thousand, we would have one million three hundred thousand aliens, which is fifteen thousand more than the high water mark established in 1907, which was brought to a sudden fall by what was known as the "money panic" of that year.

Selective Immigration Wise Because of Economic Significance

It is quite obvious that in view of the great number who would like to come, there is no reason in the world why this nation should not have the privilege of picking its one million three hundred thousand. The more clamoring to come, the greater our opportunity for selection. In other words, we can skim the cream off European immigration, taking the finest and best, and then have more immigration than the ships can possibly handle, should we desire the maximum. Personally I believe the open door advocates on the one side and the total exclusionists on the other miss the whole question at issue. It really makes no difference to America whether the number is twelve million or twenty-five million, as given out the other day in London by the Commissioner-General. It is interesting to be sure, but we are not so much concerned as to how many millions of foreigners are clamoring to come to America as what kind we are going to pick from the world-wide harvest, and how we are going to receive them. Immigration is an economic problem, not a national menace.

Alarmist statements on either side of the immigration question or from any source, will, in my opinion, get us nowhere along the path of a correct solution of this important question. We have always had immigration since the beginning of the government, sometimes in greater proportion than at the present period. In our earlier days, immigrants under the freer conditions sought homes in our undeveloped public lands. These agricultural opportunities have lessened; but in proportion as agricultural opportunities have lessened, industrial chances have increased. In this nation there is, I believe, at this very moment a real need for clean-hearted, clean-minded, clean-limbed immigrants. While some industries are suffering through cancellations of war contracts, certain sections of the country are paying fabulous prices for labor, and as soon as

business readjustment is affected, the whole commercial and industrial life of the nation will again move forward with irresistible momentum.

Our Vision Must Be of the Soul

As we look out over the world we see humanity stunned, bruised and bleeding, but thank God, still free. This country has been urged to save Europe. We are willing to do what we can for humanity's sake. We must revive, recreate and reconstruct what the war has laid waste—and more, we must inspire, instruct and hearten these peoples, teaching them new ideals of humanity, scientific construction and rehabilitation, systematic organization and efficient and effective co-operation. Europe's plight is very grave. We had no hand in bringing it about, but we contributed very heavily in relieving it when we sent over our men and women that stopped the war. We are still willing to feed and clothe the millions on the other side and also furnish the money with which to do it. We must save America first, and I am not so sure but what we will find our own salvation in saving Europe. Congress has its hands full but I have every confidence in the intelligence, courage and patriotism of Congress and the new administration to safeguard America and American interests. But if we would know the full measure of our bounden duty, we must remember the glorious youth of America—the last full measure of sacrifice laid upon the altar of our country, these boys who went to meet the challenge three thousand miles away on the enemies' ground, and who like Knights of old met glory and death for the honor of the nation, the triumph of justice and the transmission of the common birth-right to all the sons of freedom. And then too, we must not forget our debt to the boys who have come back maimed and disfigured for life. We can hear them say—and with all reverence—"this is my body broken for you." Our vision must be with the eyes of the soul and our gratitude must be measured by the eternal values of the things of the spirit. Let us pay our debt by seeing to it that neither foes within our gates nor foes without our gates shall destroy the fabric of our government or disturb the foundations of this free Republic.

So far as my administration is concerned, the gates at Ellis Island swing both ways, inwardly in cordial reception to the alien in sympathy with American ideals; outwardly, eternally and impassibly to the man or woman who by word or deed would destroy the peace and tranquillity of the nation or threaten the overthrow of her free institutions.

The problem in immigration is to see that no one gets into this country who should not get in, and to see that no one is kept out who should get in. A few days ago an eminent immigration official of Canada made the statement that fifteen

million non-English speaking people would like to come to Canada, and while Canada is a Beulah land to these pilgrims, yet thousands of them will cross that invisible line to the States. The Canadian Government is restricting immigration from Central Europe, Russia and Poland. It is actually spending money to keep people away and has agents in such centres as Havre and Antwerp. All this affects greatly the United States, because much of this immigration is of people whose ultimate aim is to cross the invisible line that separates us on the North. Furthermore, local officials are assisted in the enforcement of the immigration laws by a detachment of mounted police.

The Menace of Disease

One of the greatest menaces in immigration is the danger of transmitting loathsome and dangerous diseases that are working such plagues of death on the other side. Steamship companies have been bringing to this port large numbers of aliens who have to be detained under our immigration laws. It has been found necessary to hold eighty-five per cent. of all steerage arrivals from some steamships. In many instances they carry vermin on their person and vermin in their luggage. We had one thousand one hundred aliens on three ships who had less than one dollar each, and one thousand seven hundred who had less than twenty dollars; one woman, with five children, with scarcely enough on to be decently clothed, was going to Chicago with no ticket and one dollar and eight cents. I could name hundreds of cases as bad or worse. By reason of our detention rooms and dormitories being crowded day and night, it is a physical impossibility to keep all these rooms and their equipment entirely free from this menace. The Island was built to accommodate but one-half of the number we are now receiving. While the rat transmits the bubonic plague, vermin transmit the typhus germ, and humanity itself transmits consumption, smallpox, leprosy, venereal and other loathsome and contagious diseases.

We are told that Eastern Europe, particularly that which we call "Congress Poland" and Galicia, are in the actual grip of four great epidemics, typhus being the worst, typhoid second in importance, then dysentery and tuberculosis. The figures accepted by the League of Nations' experts place the reported typhus cases in "Congress Poland" at about one hundred and sixty thousand and in Galicia at more than seventy thousand. Eleven thousand odd cases of typhoid are reported from the same countries with more than fifteen thousand cases of dysentery and a tremendous death rate from tuberculosis.

We hear that at the frontiers of other nations, quarantine officials are confronted by a singular problem. Most of the refugees' clothing is so rotted that it will not stand the strain

of disinfection. It simply disintegrates. If new clothing be not at hand to give the suspected person, it is not less than criminal to disinfect the old. One must not freeze the helpless. So some cannot be made safe to society under existing methods. Medical officials tell us that if we could eliminate the body louse, we could eliminate typhus fever, precisely as America has eliminated yellow fever in her great Canal Zone by elimination of the mosquito. This leads me to say that if Ellis Island needs anything in the world, next to a new Ellis Island, it needs a great system of baths so that every man, woman and child passing through our gateway, shall receive a disinfectant bath before entering the buildings. While they are being cleansed, their luggage should be sterilized and made free of vermin.

The psychological effect of this mandatory bath would be tremendous upon the life of the immigrant. The bath would at once inspire moral cleanliness and the ambition to walk erect and keep clean. We required this of soldiers when they returned home. Every mother's son and all of his belongings had to be washed and sterilized before his mother could receive him. If this was required of our own boys who fought for the safety of our nation, surely we can at least require that much of the alien who is coming here to enjoy those privileges, purchased by the price of blood.

The Menace of the Stowaway

Another menace that threatens the safety of the country is that of the stowaways. Never in the history of the nation have stowaways been coming in such great numbers. Practically all the boats are arriving with some of them. Recently we have had three ships with eighteen stowaways, two with sixteen, one with nineteen, one with twenty-three and another with forty-three.

A few weeks ago the "Presidente Wilson" arrived. Two of its stowaways jumped overboard at the Narrows. There was a high ebb flowing with a strong wind. One of them was evidently washed out to sea as he has never been found. The other was picked up at Hoffman's Island. When brought to Ellis Island, he refused to talk at first, but after much pressure, he gave in brief this story.

When the "Presidente Wilson" left Trieste, the vessel was searched and eighteen stowaways were put ashore. The vessel then proceeded to Palermo. When ready to sail, a thorough search was made and sixteen more stowaways were put off. The vessel then moved up to Naples. The marines at Naples assisted the officials in searching the vessel. Fourteen more stowaways were put off. Our stowaway told us that if we searched certain parts of the ship, we could find twelve more. The officers of the ship, the captain included, all refused emphatically to go down into the hold of the ship to search

for the stowaways as they feared that they would do so at the risk of their lives. Finally some policemen and detectives, with drawn guns, searched the ship and the twelve stowaways were brought out.

When these twelve stowaways saw their comrade, who had disclosed their hiding, they said to him, "When we get you back in Naples, we'll cut your heart out." The young man began to cry. We assured him he would not be sent back with the other stowaways and that we would protect him.

A short time ago a stowaway, in being deported, was put aboard a ship that stopped overnight at Savannah. There is a law in Savannah that no one can stay on a ship overnight. All the passengers were taken off and sent to the hotels and boarding houses, but the stowaway, being a prisoner, was put in jail. The next morning the ex-ambassador to Turkey called me on the 'phone, explained that this stowaway was in Savannah and asked for a few days' stay of his deportation for he believed the government would admit him since he was a political refugee. Immediately came a telegram from the Mayor of Savannah, another from a Congressman of that district, one of the Senators of that State and one from a nominee for the presidency then speaking in the South. This gives some idea of the pressure that is some times brought to bear by those in political and governmental authority to admit cases.

The stowaways, as a class, are made up of the scum of the countries from which they come. They are with but few exceptions ex-convicts, criminals and degenerates. We are told they are frequently assisted in going aboard vessels by the police officials of those countries. However, sometimes we will find among the stowaways a worthy case, but to determine the admission of any of the stowaways is an exceedingly difficult undertaking.

The Deserting Seamen

A most effective way of evading the rigorous tests of our immigration laws is for the foreigners to come as seamen. The door is thus open for all kinds of undesirable aliens to arrive in this guise. The desertion of seamen has been very heavy. The steamships of one nation reported to me last week that in less than ninety days two thousand seamen had deserted their ships at this port. A ship's crew made up of Arabs, Turks and Armenians, lost seventy-three of its number at this port. It is doubtful if any of them would have been admissible under our immigration laws.

Desertion has been heavy of late that it has been necessary for the immigrant inspectors to examine the seamen between the Quarantine Station and the piers at Manhattan. Before the ship can make fast to the pier, these seamen rush from the boat like rats from a burning building. They run off the

ship, swing out to the pier by the use of ropes, climb down its sides, and resort to almost any hazard to get ashore where they are swallowed up in the great sea of humanity to go whither they will.

But a short time ago I felt compelled to issue orders that all seamen must be duly inspected before the boat lands. To be sure that this is done, we are now inspecting the seamen, as is stated above, between the Quarantine Station and the pier. This delays necessarily the inspection of alien passengers traveling first and second cabin, and I can appreciate it works some discomfort. But keeping our nation free of mentally, morally and physically undesirable aliens is more important than examining first class aliens before they reach the piers.

If we inspect seamen in the next twelve months at the same rate as in the last six months, the total number of inspections of seamen will run to about eight hundred thousand. This of itself is a tremendous undertaking, as all seamen are photographed and finger printed.

Let Us Have Handpicked Immigrants

I think we should handpick our immigrants so that out of those great hordes, undesirables might not be admitted. Revision of the system of handling these people is needed before this nation can be assured of getting the better class of immigrants. Some method of preferential selection must be immediately put in operation at the ports of embarkation. There is nothing so inhuman and certainly nothing so unbusiness-like as to bring millions of people to America and begin here the process of sifting the chaff from the wheat, or separating the dross from the gold.

It ought not to be difficult for a nation of our education and intelligence to frame humane laws that will exclude those who are physically and mentally and morally unfit. On the other hand, a welcome worthy of the honor and dignity of this nation should be extended to those whose energies may contribute to this upbuilding of our undeveloped communities, provided always they are in sympathy with American ideals.

Above all things, I believe that this great immigration question should be protected from the maneouvering of politics, because it is, from the standpoint of policy, too important, and from the standpoint of humanity, too sacred, to be exploited by public or private interests. Several bills affecting immigration are being introduced in Congress. The best bill, and the bill that will doubtless receive the most support, will be the one that provides for scientific selection on the other side, intelligent distribution on this side, just and prompt exclusion of the undesirables and a wise scheme for not only assimilating but also incorporating the alien into the life of the nation.

Our Greatest Responsibility Lies in the Cities

We are living in momentous times. On the business men of the world rests a tremendous responsibility. We must largely supply what war has destroyed. We have not only to feed, clothe and build the world, but we must lend the money by which it is done. The task is stupendous, but this is the age of impossible things made possible. You have seen the introduction of electricity in a commercial way, the incandescent light, the trolley car, electric train, wireless telegraphy, the telephone. You have also seen the invention of the graphaphone, the airship, the big gun, the dreadnaught, the automobile, and many other wonderful achievements, and now a scientist in Chicago has found a new world that is seventy-three million times larger than our own earth. The golden age of life is not behind us to mock, but ahead to beckon us on to larger attainments and possibilities. Not retrospect, but prospect is our watchword.

For more than a thousand years, the nations were looking back to the Golden Age, for it is characteristic of the human mind that we regard contemporaneous events as commonplace, and throw a halo of mysticism and romanticism about other periods of the world's history, but the efforts of our time are so stupendous, so world-embracing that all men are beginning to understand that we live in an age absolutely unprecedented.

A man has but to read the newspapers to become conscious of the fact that the whole world is plastic and changing. Nations are being born literally in a day. One has to be constantly on the alert, or he will get out of touch with this marvelously moving age. The triumphs of American civilization in all phases of life, industrial, mechanical, educational, scientific, fairly stagger us, and yet they were but iridescent dreams fifty years ago. And the tools of our professions have become the badge of American honor, thrift and industry.

But we must not forget that opportunity is commensurate at all times with responsibility and our greatest responsibility lies in the cities. In the cities all sorts of threatening elements are at work. It is in the city where anarchy breeds and broods and blusters. It is in the city where Bolshevism and I. W. W.ism fan the fires of discontent. It is in the city where settle and fester the dregs of European immigration, which become a hotbed of sedition and murder. It is in the city where organized graft and gambling and "hold up men" trample law under foot and laugh at constituted authority. The middle of the road in the middle of the day has no terror for them. It is in the city where our criminal classes are recruited, and it is in our city where crime reaps our richest harvest.

The city rules the town; and as go New York and Chicago, so goes largely the rest of the country. If our cities, the great nerve centres of the nation, are to be kept pure and patriotic; if we are to set up a reign of justice and right, and compel the

forces of darkness and evil to flee away; if patriotism is to touch the ballot and the voter, making elections clean and officials honest, then our Government must have the diligent support of her best men.

A government position is no sinecure. It is the last place on earth for the soft and easy going, the last place beneath the stars for the listless, the languid and the lackadaisical. In this heated, swinging, rushing life of ours, in this tremendous grapple of antagonistic principles, in the unprecedented conflict between light and darkness, between the law of force and the force of law, between slippery expediency on the one hand and steadfast honesty on the other, the Government needs men as never before.

Listen and you will hear God's clock striking the hour of advance. His voice calls from the very skies: "Men, to the front!" It is the day of opportunity. The call is to you and me. Are we worthy of the call? Will we respond? The fences are all down; the seas are again free; the land has been redeemed; humanity has been emancipated; the future is aglow with promise and possibilities and we can all sing tonight with the poet:

> "Out of the shadow of the night,
> The world moves into light;
> It is daybreak everywhere."

I believe in America and American ideals. I believe that the God of our Fathers is our God. I believe that a better nationalism, baptized in the blood of a new and dedicated manhood, has been born, and that this nation is moving toward social, political and economic ideals that are prophetic of a nobler day!

STREET AND SHOP MEETINGS

By D. D. Vaughan

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Street Meetings

In their attitude toward church attendance the population of Christian nations may be roughly divided into the "wills," the "won'ts," the "can'ts," and the "don'ts." The first and third groups are fairly well provided for. The Church furnishes opportunities for worship for those who care to visit the church building, the "wills." The Church generously looks after those who are shut in, and the State furnishes opportunities for those in hospitals, asylums and jails, the "can'ts." The "won'ts" and the "don'ts," however, are usually neglected. Unless they attend a funeral occasionally they never hear the Gospel message. These people are not stupid, and they are not vicious. They are wholesome likable folks. They have social and political influence. We have an urgent duty toward this mighty group, the big church outside of the Church.

Street Preaching Not New

We have ample precedents for street preaching. Jesus was an open air preacher. With the boat as His platform He addressed the multitudes eagerly crowded on the seashore. He talked to open air groups on the hillside, and He made possible a real love feast at the close of one of His open air meetings, by feeding the multitude.

John the Baptist called men to repentence under the blue dome of God's Cathedral.

Reformers have generally been open air preachers for two reasons: First, they were not allowed to preach in buildings belonging to established groups. Second, they were so eager to deliver the message that they sought out an audience.

John Wesley stirred the hearts of thousands as they gathered to hear him in the open air. Grimy colliers wept, and their tears washed white streaks down their cheeks under the preaching of this man who left the church building to seek his audience out of doors. Methodism, the largest and most virile denomination in America, was really born out of doors. Without doubt, much of her prophetic spirit and her democratic message has come because of this fact.

A Few Angles for Thinkers

Open air preaching appeals to one's common sense. When a man goes fishing he does not sit on the front porch and hang his hook and line over the rail. He goes where the fish are. Some one offered a just criticism of a fight made to eliminate the saloon in a Western city a few years ago. Thousands of dollars were spent to bring great speakers half way across the continent to address crowded houses of *dry* voters. Those who did not need the message heard it. Those who did need the message failed to hear it. A later campaign, more wisely conducted, put speakers on street corners with a continuous program from two in the afternoon to ten at night.

The "won'ts" and the "don'ts," the masses outside the Church, have their reasons for not attending. Some think the Church hasn't anything of great value to offer them. Others think that the Church is a liability rather than an asset to the community. Both groups have a real basis for their opinion. That is rather a frank admission, but it is true.

Frequently the Church leaked both at the top and at the bottom. Both the "intellectuals" and the "proletariat" remain away from the Church in many communities.

The "intellectuals" sometimes argue that some preachers make it intellectually impossible to attend,—that attendance is a reverse of a means of grace, for it involves intellectual antagonism, or compromise or mental inertia,—all of which are harmful. The correction for this means added intellectual equipment by pastors, and our Board of Home Missions and Church Extension is wisely seeking to meet this need by scholarships extended to mature pastors, who have not had educational advantages, in the active work of the ministry. The man who has intellectual objections to the message usually says little. He dislikes to find fault and simply drops out. He is not quarrelsome,—he is not a "won't," but merely an indifferent "don't."

Preachers have often presented non-essentials as necessary to salvation and have ignored the simple and insistent ethical demands of human life, so that men outside the Church have shrugged their shoulders, smiled and ignored the message. When preachers fuss about a mode of baptism, or insist, without discrimination, on a stereotyped form of religious experience, or make fundamental things that Jesus Himself never even mentioned, while they ignore principles that Jesus made vital, the listener is likely to become disgusted. When preachers seem to make themselves the agents of special privilege, and turn their backs on the masses for whom the prophets thundered their demands for justice, then men consider the Church a liability and not an asset.

The Church has taken a stand for justice many times of late years in such a way that the masses are beginning to think

that the old courageous prophetic spirit is returning. The Social Creed of the Churches, the message of the Bishops of the Methodist Episcopal Church, the "Interchurch Steel Strike Report," the recent statement on the open shop campaign and the demand for justice on behalf of men accused of divergence on current economic theories have all helped to weaken the resistence of the "won'ts."

Street Preaching a Specialized Ability

To meet prejudice and indifference we must go directly to the people with a message that will convince them that the Church today stands with Jesus. The street preacher should understand the social message of the Prophets and the Four Gospels, and he should understand the great social movements of his own day. He need not throw himself into any controversy, but a little information will prevent him from injuring the cause he wants to help. A message, warm from association with Bible heroes who loved the multitudes, and a messenger whose heart beats with the hearts of those who struggle, will win against prejudice and indifference. A propagandist for a denomination or a doctrine will make little headway. Men are suspicious. They venture a query like that of Satan, "Doth Job serve God for nought?" An honest, guileless effort to help folks in the real problems of life, an effort to serve the community rather than the Church, will bring the greatest gain for the Church. We save the life of the Church by losing it for the sake of the community.

The Good Samaritan was not obsessed with a propaganda motive. Out of a heart of love he met a human need. Likewise men have needs that can be met only by the spoken word. Since men do not always appreciate the value of spiritual needs it is well for the speaker to bring into the foreground that which is in the foreground of the mind of the listener. For example, suppose the street preacher wants to convince man of the value of the Sabbath day,—he would be wise to quote from the Steel Strike Report, advertising the Church favorably by the mere mention of it. He might speak of the evil effects of continuous industry upon the body and mind, upon the home and the community. He could tell how the soul shrivels under its brutalizing affects. He could trace the fatigue curve and show how the victim of continuous toil is an easy prey to disease,—how the shattered nervous system demands stimulants making the toiler easy prey to excessive sinful indulgence. He could tell how fellowship and inspiration found in Church services, forums and gatherings of workers is lost because of enforced continuous toil, and then he might declare that thousands of years ago the kind Father in Heaven cared enough to protect the worker against the greed of the master,—how

even strangers and animals are mentioned. By this method we start with what pleases and with what is known and approved, gaining consent and winning friendship so that men finally accept what they would have scoffed at if introduced at the beginning of the discussion.

Street preachers should sense the spirit of the crowd. Why try to prove a proposition with promises that an honest skeptic will not accept and in language that he does not understand? For example, why use the Bible proofs on a street crowd and such expressions as "Get under the blood, Brother, get under the blood"? Certain combinations of words that have become shibboleths with ministers and Church members because understood by them in a poetic and not in a literal sense, are very repulsive to those not accustomed to them.

When we hear a physician deliver a lecture to a popular crowd, using entirely a technical, scientific vocabulary, we pity the speaker rather than ourselves, for his lack of judgment seems to indicate either conceit or stupidity. Is not the same thing true of the use of a technical, theological, philosophical or ecclesiastical vocabulary by the street preacher before a popular audience? The writer marveled at his own stupidity after he had talked on conversion and sanctification with a Roman Catholic stockyard audience in a tent, as though his words were really the vehicle of thought he intended them to be. Had he talked of confirmation and baptism, or had he simplified his vocabulary, he would have been understood. Remember, words that have had meaning to you since childhood's family altar, may be like a foreign language to a street crowd. Does the street preacher say "Get saved, Brother"? What does getting saved mean? Does it mean an emotional experience? Then describe it in detail. Does it mean what Jesus made it mean, a method of life? Then describe that mode of life in detail. Does it mean escaping future punishment for future bliss? Then give evidence that the crowd will understand and accept.

Some Plain Points to Consider

We often think that we are pious in our stubborn use of phrases and method when we are simply hidebound ritualists. Does a good fisherman defy the likes and dislikes of fish? If a gospel text is used, it is usually wise to introduce it at the close instead of at the beginning of the address. Would you be willing to use a heathen text? Paul did.

Should the meeting be opened with prayer? Paul did not open his Mars Hill meeting with prayer; at least we have no record of it. We have no record of Jesus using audible public prayer in many of his meetings. Unconsciously, men have almost become worshippers of an order of service, assuming that a

meeting is not religious unless a definite procedure is followed. Likewise some religious workers almost worship phrases and emotional manifestations of an inner work of grace. There is no reason why a street preacher should not start with an advertisement painted on a wall, in plain view of the audience. The vital thing is the message.

The street preacher should not be quarrelsome, pugnacious. It is futile to scold or to find fault or to be irritated. Irrepressible good nature and patience will win the crowd.

Too often the preacher has the spirit of an attorney rather than a father. By loving patience and sympathy must we win those to whom we preach, remembering that while isolated individuals may vary, human nature is universally the same, and that, had we been trained as the unchurched, we should be like them; and were they trained in our environment, they would be as we are. The street preacher is more of an advance agent for the Church, to create a favorable attitude and to remove prejudices, than he is a direct winner of converts. One cannot but question the wisdom of the direct methods of a revival and the mourners' bench on the street corner. They accomplish some good, no doubt. But just how much antagonism do they create? The community must be impressed with the Church as an indispensable asset for every form of helpful community life rather than a self-seeking, propagandist institution.

The music of the street should be catchy, but why not leave a sermon in the words as well as a charm in the music? Would you rather leave the tempted, burdened, passing stranger with the words, "What a Friend We Have In Jesus," or with "Let a Little Sunshine In"? Men will hum and whistle a tune after you have left. Be sure that the words have a sermon, so that the whistling of the tune will recall the message of the song.

It is well for the speaker to be close to a wall or a curb so that the listeners will be forced to stand in front of him. He can thus keep his eye on the crowd and control incipient disorder, and he can better hold attention. Workers should be scattered about in the crowd, as a part of the group rather than as special workers. Argument should be met good-naturedly, with a request to allow the program to proceed as planned, and an invitation to discuss the matter in private after the meeting. A street preacher should always have the unselfish courtesy of a Christian gentleman.

Of course the open air preacher will speak to the chief of police before holding his meeting, and secure a permit where it is required. One must be carfeul to respect the rights of others. One street group was taken into court by a hotel keeper whose lodgers could not sleep because of the gospel service. The landlord's contention was just, even though his method was wrong.

Soap-Box, Automobile or Stereopticon

Several methods of open air preaching have been tried with success. First there is the simple "soap-box" variety. A speaker stands on a box or a chair, and, without other equipment, addresses the passing throng. Often singers and a baby organ help to attract the crowd. Sometimes a brass band or orchestra is an added musical feature.

A better method is for the preacher to speak from an automobile. The more attractive the automobile the better.

A manly looking preacher, devoid of ecclesiastical garb, in a business suit,—free from preacher mannerisms and theological phraseology has a great advantage over the type that used to be common years ago.

The gospel message ought not to be cheapened by shabby equipment. Sometimes a gospel wagon is used, fully equipped, with open sides, seats for the choir, a place for the organ and a platform for the speaker. A gospel wagon is expensive and one often wonders if it doesn't detract from the message by its suggestion of careful thought for equipment, reminding the hearer of an ecclesiastical effort to gain converts.

The writer has used the above methods of street preaching, but by far the most successful of all is the stereopticon street meeting. Every summer Saturday night for four years he spoke from a platform above the heads of the crowd, while the pictures were thrown on the screen by a lantern across the street. A local merchant was glad to furnish the electric current for the lantern, because it drew the crowd to his store. Women with shawls over their shoulders and babies in their arms, men smoking their foreign tobacco pipes,—an interesting mixture of recent arrivals from southeastern Europe. From five hundred to a thousand of them gathered weekly to hear the message. All sorts of topics dealing with human welfare were discussed. Pictures calculated to help in the baby-saving and anti-tuberculosis campaigns were shown. Often the speaker would prepare a story introducing the ideals of the nation, the home or the Church, and choose slides to illustrate the story. Illustrated sermons were preached. Later acquaintance with regular attendants at the street meeting proved the value of these services, for there was keen appreciation of the opportunity afforded to enjoy church privileges on the street.

Many later sought out the pastor for spiritual help following these meetings feeling that they were members of his congregation because of regular attendance at the street Church.

The words of the closing song or a brief tract may well be printed with the name and address of the Church and the pastor, so that the audience will have something to take away with them. A questionnaire among Socialists revealed the fact that literature played a very large part in the making of

converts. We need a new series of tracts showing the intimate relationship of the message of Jesus to the vital problems of today.

Some pastors find tent meetings helpful. One cannot but question, however, whether or not the tent meetings, as usually conducted, do not impress the public as cheap failures. Such efforts should have the swing of success, guaranteed by hearty union effort and careful organization, or they should not be undertaken at all.

Shop Meetings

A most helpful form of religious service is the shop meeting. This has the combined advantage of a popular group and the seclusion of four walls. Shop meetings, when possible, should represent union effort, preferably under the direction of the Young Men's Christian Association. The consent of the shop owner must be secured, as well as the co-operation of a few of the men in the shop. The preacher must avoid points at issue between employer and employee, remembering that he is there by the courtesy of both.

One preacher told a certain shop group in the Middle West that they ought to receive a minimum wage in excess of what was paid them. Of course, the management made further meetings impossible. Whatever the merits of disputed questions may be, the shop is not the place to discuss them. A preacher is not as free in the shop as he is in his own pulpit. There are enough vital gospel themes on which employers, employees and preachers agree to keep one busy for many years.

The message should, like a street message, be brief, breezy, well illustrated with stories that are not sentimental but full of the throb of human life and should have a real punch that will leave an impression. A cornet, vocal solo, duet, or a phonograph will be found helpful. Occasionally a group of shop men will sing hymns together, but not often.

Shop meetings often result in delightful fellowship. The writer visited one town in Texas where the men in the railroad shop had a full noon hour. One week, three days in succession, these men insisted on a full half-hour Gospel sermon. They would linger to talk on religious questions with the speaker, and they manifested this spirit all the year through. They gave the ministerial association an annual turkey banquet. It is exactly that spirit of wholesome friendliness that the open air service and the shop meeting are calculated to create.

Remember the Man

Because we have talked of souls, we have often forgotten men. Because we have dealt with individuals we have often forgotten groups. Because we have often talked of heaven and the future, we have often neglected earth, here and now.

Because we have thought of the religious life as a supreme event called conversion or sanctification, we have often forgotten the continuous forces of growth. Because we have thought of the Church, we have often overlooked the community. Why not be a big brother, a father, to the community, loving everything that is helpful to human interests? Jesus did not heal and feed folks to get converts. His acts of kindness were the guileless, spontaneous outbursts of a heart of love. Likewise, we today, must prove to the world our disinterested desire to bring a richer, fuller life here and now to the community. And because the group that has the wrong impression of the gospel aim will not come into the Church building to hear the message we must go where the people are to tell them how the Church of today is coming into a better understanding of her message and her mission.

THE FORUM

By George W. Coleman

President of the Open Forum National Council, and Director of the Ford Hall Forum, Boston, Massachusetts

All earnest-minded people, and peculiarly religious people, are prone to follow an abstract principle to a logical absurdity rather than modify their course to meet the facts of life as they present themselves. This is beautifully illustrated in a little quatrain which I recently ran across, which recites the story of a man who had this same ailment.

> Here lies the body of William May,
> Who died protesting his right of way.
> He was right, dead right, as he sped along,
> But he's just as dead as if he'd been wrong.

In the New Testament there are two characters which interest me very much, concerning whom we hear very little. Philemon and Onesimus were both devoted Christian men, but the relationship between them was that of master and slave. The finest flowering of the Christian life in each of these individuals could never be sufficient to whitewash the ugly, vicious, un-Christian relationship involved in the institution of slavery. We not only need to convert men individually to the gospel (without which there certainly is no hope of converting society as a whole), but we must also just as surely seek to Christianize our whole social order, including business, politics, education and our economic life.

The Open Forum as an institution for the public discussion of the vital questions of the day addresses itself particularly to the questions involved in bringing the social order into better harmony with the Christian principles so widely professed by individual men everywhere. While the forum sometimes discusses the big, vital questions of the personal life, it leaves this field largely to other agencies, such as the Church and the home, which are dedicated more specifically to this task. As a man who has spent most of his leisure time outside of business in church activities, I want to testify to the satisfaction and delight which have come to me as a Christian man in devoting for the last thirteen years the larger part of my surplus energies to the work of the open forum. Indeed, for the last six years, so absorbingly vital has the work become that I have given up business entirely in order that I might devote my whole time and energies to this line of activity, which I think is proving itself to be as essential a part of the work of the Kingdom as is the preaching and teaching and evangelizing work of the ministry.

And I am very happy to report that the remarkable spread of the open forum movement throughout the country is due more to the impetus given to it by various churches and by ministers and laymen than by any other organization or class

of people in the community. The place which the program of this meeting gives to the work, putting the presentation of the forum message right alongside of the gospel of personal evangelization, is indicative of the trend in the Church toward this newer form of evangelization, namely, the evangelization of the community and all its collective activities.

Various Protestant denominations have taken an active part in setting up forums in local churches, the Jewish Synagogue has taken kindly to the open forum idea, and the Roman Catholic Church itself is using and promoting the forum method of the discussion of public questions.

For thirteen years we have been demonstrating at Ford Hall in Boston, on Sunday evenings during the six months of the winter season, that it is possible for all sorts and conditions of men and women to discuss together with perfect freedom and fairness the most difficult and delicate and even dangerous questions of the hour, without disorder or disruption and with benefit and blessing to all. This work is carried on under the auspices of the Boston Baptist Social Union, an organization of three hundred and fifty laymen, representing the leading Baptist churches of eastern Massachusetts. They were prompted to the work by the late Daniel Sharp Ford, owner of *The Youth's Companion,* who left them a large endowment with the request that the Christian business and professional men of the Social Union find some way to bring themselves into personal contact with the working men and women of Boston. Mr. Ford was a wise and generous employer himself and saw the impending conflict between Labor and Capital, and he believed that the only solution of the problem lay in the application of the principles of Jesus to employer and employee alike.

It was difficult enough at first to get the masses interested in a series of meetings propounded by those of the classes. Still more difficult was it to gather into a hall, which was the home of a religious body, those who had lost all sympathy with and confidence in organized religion. Our first six meetings averaged an attendance of only 350 in a hall which, for eleven years now, has held audiences of 1,200 (1,000 seated and 200 standing, with 60 sitting on the platform). The success of these meetings has been so phenomenal that the Ford Hall Forum, as it is now called, has become one of the institutions of Boston and the idea, which we got originally from the Sunday night meeting at Cooper Union, New York, has spread throughout the country until now there are several hundred forums in all parts of the country and in Canada. The movement has recently been making marked progress in the South.

There is time for me to give you only two or three illustrations of what the get-together spirit, under forum management, can do in bringing about a better understanding between the opposing elements in our population and in the impact for good

it can make on the heart of the individual. Our experience furnishes so many thrilling and pertinent illustrations that I could go on for hours recounting one illustration after another.

On one occasion we invited Dr. Lyman Abbott, the great preacher and editor, to speak to our Ford Hall folks, on the topic, "Why I Believe in Immortality," feeling well assured that probably three-fourths of our audience had no faith in the future life and perhaps very little interest in a discussion of such a topic. Never shall I forget how that grand old man stood before that house full of common people and discussed Job's great question, "If a man die, shall he live again?" treating it, I imagine, very much as he would have done if he had been speaking to a body of college students. Although it is years ago, the outline of that address, or sermon, still lingers in my memory, but there is not time for me even to outline it. I must hurry on to call your attention to a question asked by an unknown young man in the left-hand gallery. When his turn came he arose and said, "Is it not true, Dr. Abbott, that the more modern school of biologists all agree that consciousness is nothing more or less than interaction of nerve forces?" Rather an unusual question from an unknown member of the proletariat, but perhaps quite Bostonesque. "No," Dr. Abbott replied, "my young friend, I think there is another school of biologists quite as eminent as the one you name who would take an entirely different position from that." The young man up in the gallery asked the speaker to name one such biologist. Dr. Abbott hesitated and, after changing his mind two or three times, started to nominate the later Hugo Münsterberg, of Harvard, and was going on with some qualifying phrase which I could not hear because the voice in the gallery again interrupted and said, "Psychologist, not biologist!" The great scholar thereupon modestly replied, "Well, then, all I have to say is that if the biologists do not think that way, they ought to."

This illustrates the grilling a speaker gets under the rapid-fire method of discussion. It is no light task to stand before a critical audience, presenting your theme in an hour's address, and then immediately follow with another hour of cross-examination when any member of that audience may spring upon you any question, which you are obliged to answer on the spot as soon as the chairman has repeated it so that everybody in the house may be sure to hear it, so as to clarify it if need be, and also in order that the speaker may have just a moment in which to catch his intellectual breath before he makes answer.

It is easy to see how such a discussion combines the merits of the University and the Town Meeting. The speaker is the expert and the audience functions something as a Town Meeting, except that it only discusses and never votes. Individuals attending the Forum carry their convictions into action through outside organizations. The Forum itself never enters into any campaign nor undertakes any divisive action:

it is a place of fellowship, of leading and light, where there are no majorities or minorities.

To illustrate the power of the forum spirit in its impact on the heart of an individual, let me tell you the story of a little Jewess by the name of Freda Rogolsky, who came to Ford Hall some ten years ago or more. She had come to Boston from Russia with a burning hatred in her heart against everything bearing the name Christian, because of the persecution she had seen her people suffer at the hands of those who call themselves Christians in Russia. Her whole life was overshadowed by this terrible hatred she carried in her heart, day by day. When passing a Christian church on the street she would spit on the sidewalk just to express her contempt. After attending Ford Hall for nearly a year she wrote me, trying to express the change that had gone on in her heart. She said, "You don't know, Mr. Coleman, what Ford Hall means to me. I look for it every Sunday as I do for the stars at night. To have a seat in that beautiful hall and see people all around me of various classes and creeds, and not have them want to kill each other as they do in Russia, is so wonderful I cannot understand it." Freda's father and mother, who had never attended Ford Hall, seeing the blessing it had wrought in the life of their little daughter, sought to express their appreciation in some way, and so invited Mrs. Coleman and myself to come to their humble home in the West End of Boston and observe with them the Jewish Passover. My wife and I gladly accepted the invitation. Our own study of the Old Testament had made us familiar with all the details of this ancient feast of the Jews. As we sat around the kitchen table as the ceremony proceeded we observed the charred bone and the bitter herb and saw the seat left vacant for Elisha. At a certain stage of the proceedings the good mother of the house got up and opened the door for Elisha to come in. Realizing that the men of the house were all wearing their hats, I asked Mr. Rogolsky what I should do. After consultation I was told that I could do as I pleased. Responding, I said, "I please to do as you do," and went and got my hat and sat with it on during the rest of the service. The next morning Mr. Rogolsky was heard remarking to his daughter Freda that Mr. Coleman must certainly have some Jewish blood in him. Miss Rogolsky has now grown into a very successful social worker, recently with the Red Cross and now Associate Director of one of the best known settlement houses in Boston, where she began service as a telephone girl. She first opened her mouth in public when asking a question at Ford Hall. She is now a very effective public speaker and her heart is filled with love for the people of all classes and creeds.

Is it any wonder that many social experts studying this work at Ford Hall have declared it to be the sanest and most effective process of Americanization of which they have any knowledge?

OUR OBLIGATION TO THE NEW AMERICAN: WILL THE CHURCH MEET IT?

By Charles W. Blanpied

Bureau of Foreign-Speaking Work, Board of Home Missions and Church Extension of the Methodist Episcopal Church, New York City

(Owing to pressure of time this paper was not read)

The pre-war basis of our dealing with matters of immigration partook of two opposing elements. First, big business and industry in need of cheap labor were willing to allow any amount of immigration disregarding entirely the effect such inflow might have upon the national characteristics of our population. Second, the labor group which persistently fought immigration from the standpoint of competition of cheaper foreign labor.

This condition went into flux at the outbreak of the war when immigration automatically ceased and certain nationality prejudices were bound to develop. After the armistice, however, there was much speculation as to what would happen as regards the emigration of aliens from their various countries to the United States. Many people held that there would be little emigration because of the evident need of the various war-torn nations for rehabilitation both in agricultural pursuits and in industry.

Historically it seemed clear that as soon as the war was over and the natural flow of transportation had begun, there would be the usual rush to America of countless peoples wanting to get away from the intolerable post-war conditions. This had never failed in the past, as our chief big waves of immigration have come upon us following the various wars of Europe. This is exactly what has taken place in Italy and certain Slovak nations, and the wave will continue with regards to other nations such as Poland, Russia, Germany, Austria-Hungary and Greece as fast as these countries reach a peace basis.

The Element of Newness

The chief element of newness, however, in the whole immigration situation at this time is the fact America is fully awake to the perils of a promiscuous influx of immigration. This attitude is not now sponsored by any single class, but is pretty generally held the nation over by indiscriminate classes of folk. We have passed that "hymn of hate" period when the word "Americanization," because it was bandied about by every Tom, Dick and Harry, became almost nauseating and came to mean little or nothing in our phraseology. We have come to a more settled determination to take hold of our national characteristics

and help control the component elements in the future make up of America. The certainty that the new Immigration Bill now before Congress will pass both houses by a large majority is evidence that the pulse of the nation is being felt by its law-makers and that restriction to the point of making assimilation possible is to be our immediate immigration policy.

I find on the program an address by the Hon. Frederick A. Wallis, United States Commissioner of Immigration, Ellis Island, New York, who will no doubt bring to us more in detail the situation as it actually exists in regard to the flow of immigrants into the country as well as that other very interesting angle of the situation, the backflow to Europe of other nationalities. I will, therefore, pass over without further introduction this vast field of speculation and launch at once into the phase of the question for which I am responsible, that is, "Our Obligation to the New American—Will the Church Meet It?"

The Problem of the New American

The problem of the New American is not that of nationality composition alone. It is one that has to do with other elements in the growth of the nation, and particularly is it true that this growth closely parallels that of the city during the past century from four per cent to fifty-one per cent of the Nation's population. In our large centers this increase has been attended by congestion. People live in close contact, the older immigrants having settled in the poorer and cheaper sections of the city. In turn they have received their friends and relatives in the same sections and more often than not the sub-letting system has taken care of the new population as it arrived, thus causing serious housing problems.

A corollary of this housing problem has been the breaking up of privacy in home life and its attendant safeguards. The reverse of this lack of privacy in the tenement district, namely, "the seclusion of the city apartment" is as great cause for alarm as that of the before mentioned "lack of privacy" in the homes of the tenement dwellers. In the modern apartment, the family is even more shut off than they would be if they lived on a farm or in a small village or town. The elevator, the speaking tube, the telephone and the maid stand between the family and the public and thereby place them beyond social reach and therefore the Church's volunteer influence.

It is a well known psychological fact that people who live in daily contact with other individuals have many personal and social adjustments to make and therefore get into more trouble. Take the case of a man who has lived on the farm or has roamed the plains of the Great West where there is plenty of room to live one's life without minute contacts. When he visits a crowded city, it is difficult for him to escape the feeling that he is being buffeted about and that his so-called "personal

rights" are being trampled upon by folks bumping into him. The crowding into the street cars, the traffic regulations and being asked continually to fit into the modes of life which are entirely foreign to his former freedom of action, is irritating beyond endurance.

Now suppose this man, instead of speaking English, comes from an Austrian farm or from a little Italian village where everything has been peaceful and quiet. He is set down in a crowded tenement house in the center of a large city where not even a blade of grass is found and where no privacy exists whatever. You can readily see the added difficulties that come to him in making his adjustment with these new folks. He not only finds that he must make his adjustments with people of his own nationality, among whom he has naturally drifted, but in beginning his work it is necessary for him to adjust himself to other conditions.

But this would be comparatively simple if it were only an Italian getting adjusted to the English-speaking American residents and the ways of a homogeneous people. In the American city, however, this is not the case. He must not only meet the folk who speak English with the stamp of various periods of national development upon them such at the Mayflower-New England type, the Southern type, and the various Western types, all of whom have drifted into the city from the farms of our own villages and country and are making their own adjustments. He has also to meet the peoples of other nationalities. In New York City alone sixty-one different languages are spoken. Many times these other folk are of a nationality distrusted and disliked by his own people at home.

The New Nervous Tension

The outcome is easily understood. Life takes on a higher nervous tension. The forced contacts, the new adjustments necessary, the new laws to learn, the language difficulties, the educational system, the housing situation causing lack of privacy in home life, the training of his children—all of these things come into his life almost overnight and in many cases simply overwhelm him. He grows careless and drifts along with the tide or if he combats them, he finds trouble.

It is this lack of homogenuity in the American city that causes the high percentage of crime and it is the inability of the foreign born to adjust himself to these baffling conflicts that accounts for his having a proportionally higher percentage as perpetrator of these crimes than the American born English-speaking population. Let us look at some figures and some contrasts:

In London, Paris, Berlin, Vienna, Rome, the foreign born element in population is very small, ranging from one per cent

in Vienna to two and nine-hundredths per cent in Berlin; three per cent in London and six per cent in Paris.

In America on the other hand the foreign stock elements constitutes the majority of the population in nineteen of the largest cities of the United States. The foreign stock population amounts to more than four-fifths of the total population of the city of New York and more than three-fourths of the population of such cities as Chicago, Boston, Cleveland, Detroit and Milwaukee, while in Fall River, Massachusetts it reaches ninety per cent.

In only fourteen of the fifty largest cities of the United States does the native percentage population equal fifty per cent of the total. London has only 14,000 foreign-born Italians and Paris 26,000, while New York has 340,000 and Chicago 45,000. Paris has only 18,000 and London 45,000 Russian born while Chicago has 121,000 and New York 485,000. The German-born in London number only 42,000 but in Chicago there are 185,000 and New York has 280,000. London only has 27,000 Polish-born but Chicago has 126,000.

It will be noticed that these contrasts in foreign stock elements parallels the crime conditions in these same cities. In 1916 London had nine premeditated murders. The city of Chicago, one-third the size of London, had one hundred and five premeditated murders, or twenty-one more than the whole of England and Wales with a population of 38,000,000. Los Angeles, one-twentieth the size of London, had two more homicides in 1916 and ten more in 1917. Cleveland, one-tenth the size of London had three times as many homicides in 1917, and New York and Chicago each had six times the number of London murders in 1919.

New York burglaries numbered four times that of London in 1917. The arrests in 1917 for Philadelphia totaled 20,000 more than in London the same year; for Boston 32,500; for Chicago 62,000 and for New York 112,000.

It is not the purpose of this paper, however, to show you the proportional delinquency of foreign stock dwelling in cities. In fact, if all the factors were taken into account there would not be an overwhelming percentage against the foreign stock as over-against native stock. The entire purpose of this paper is to point out the crux of the problem of the New American and thereby show the approach the Church must make in the city if it meets its obligations.

Will the Church Stand By?

The question asked by the opening thesis is "Will the Church Meet Its Obligation to the New American?" In order to do this it is clear that the Church must project a program that will offset this environmental-nationality difficulty. It must put on such a program as will have its impact not only upon the in-

dividual but upon the community. A proffer of salvation to isolated elements that must remain in the seething complex of our downtown polyglot city sections is not only folly but disgusting to all high ideals of Christian thinking.

I believe that such a program is already in process in the Department of City Work of the Board of Home Missions and Church Extension, co-operating with the Bureau of Foreign-Speaking Work. It holds within its compass personal evangelism, social regeneration, civic righteousness, brotherhood and helpfulness. We need only to mention here some of the outstanding—more than experiments—projects sponsoring the new program, to assure ourselves that the Church is at last on the right track in its approach to the New American. Morgan Memorial, Boston, with its Cathedral of worship literally surrounded by an equipment of community helpfulness; Jefferson Park and Wood Memorial, New York, transforming an empty old-order church into one filled with life, prayer and usefulness; Broadway, Cleveland, in a generation operated by an Official Board of foreign born; Portland, Maine, with an entire Italian population sitting at its feet for instruction; Binghamton's Clinton Avenue resurrected in a year; Chicago, where the Conference, City Missions, University and First Church Evanston have combined to place the Italian work on a commensorate plane; Scranton, where powerful Elm Park becomes the nurturing mother of its Italian constituency; State Street, Troy, whose open door has welcomed parents and children alike; Denver, Italian with its advance toward self-support. All these are more with signs of advance appearing in Syracuse, Rochester, Philadelphia, Boston, Pittsburgh, etc., give cheer to all who believe in the ultimate reign of the Kingdom of God on Earth.

FINDINGS

THE CITY SOCIETY GROUP

1. *General Conference Action*

We express our satisfaction at the adoption by the General Conference of the Methodist Episcopal Church of 1920 of our previous recommendations as follows:

(a) On the securing and holding of endowments.
Discipline, para. 441 and 361.

(b) Goodwill Industries, administered as far as practicable in co-operation with local City Societies.
Discipline, para. 439, Sec. 7.

(c) Providing for the transfer to the City Society of the property of churches no longer able to maintain themselves without encumbering or making liable their real estate for current expenses, upon the action of the Annual Conference with the approval of the Resident Bishop and the majority of the District Superintendents.
Discipline, para. 362.

(d) General Conference Resolutions in accord with other recommendations published in the Journal of the General Conference, but not in the Discipline.

2. *Church Extension Appropriations*

We would especially call the attention of the Board of Home Missions and Church Extension to the disciplinary provision of para. 439, Sec. 5, and para. 447, Sec. 3, "providing that all the appropriations for work in cities where there are City Societies duly organized shall be made to and administered by such Societies—drafts in payment of such appropriations being sent directly to the Treasurer of the City Society." We interpret this to include Church Extension grants as well as appropriations for Home Missionary work.

3. *Approval of* 1920 *Recommendations*

We affirm the principles adopted by the Council of Cities held in Pittsburgh, in 1920, as printed in the report of this meeting published by the Board of Home Missions and Church Extension, pages 110 to 113.

4. *Co-Operation With Other Denominations*

We would also direct special attention to the Discipline, para. 441, Sec. 1—to the designation of the City Society for co-operation and federation with other denominations.

5. *A Uniform Scheme for City Society Organization*

We find a wide variety in the scheme of organization in use by our several City Societies and we cordially invite the Department of City Work of the Board of Home Missions and Church Extension to prepare some literature upon the subject of City Society organization which will set a desirable standard.

6. *Foreign-Language Churches*

In the interest of unity of administration in cities having organized City Societies we regard it as essential that all work requiring missionary aid, including foreign-language churches, shall be under the supervision of the City Societies.

7. *City Societies in the Smaller Cities*

We urgently recommend that special attention be given by the Department of City Work to the strengthening of the City Societies in the smaller cities. The success or failure of such a Society depends so largely upon the fitness of executive head that the greatest care should be exercised in the selection of men best qualified for this service.

8. *Exchange of Information*

We recommend that each organized City Society shall place upon its mailing lists the names and addresses of other organized City Societies for the purpose of keeping them informed by sending them copies of the annual reports and other printed matter.

9. *Co-Operative Relations with Locally Owned Churches Requiring Missionary Support*

The increased appropriations for our City Missionary work have made it possible for our City Societies to meet long-felt needs and opportunities in locally owned churches which could not be met previously because of insufficient funds and the prior responsibility for the adequate maintenance of the work in properties owned by the Society. We record our judgment that it is desirable to maintain a church under its local ownership as long as it can be done without encumbering or making liable its real estate for current expenses. In these cases we recommend that a resolution of co-operation with the City Society and the Board of Home Missions and Church Extension be adopted by the Quarterly Conference to signify its acceptance of the partnership relation involved in the expansion of its program.

10. *Church Publicity*

We recommend that the City Society be used by the churches and institutions of Methodism within the territory of the City Society as their proper instrument of publicity, as advocated by Dr. Ralph Welles Keeler in his paper to this session of the Council of Cities, on "Publicity for City Methodism."

11. *Endowments*

Inasmuch as the General Conference of 1920 amended the Discipline so as to empower the City Society to hold endowments both for itself and for individual churches, we reaffirm the findings which were adopted by the Council of Cities one year ago, viz:

"(a) We are fully convinced that the time has come for the General Conference to provide that all endowments and properties held by churches requiring missionary assistance to maintain a worthwhile program and located within the territory of a City Society, shall be transferred to the City Society, wherever legally possible, when the Resident Bishop, District Superintendent, and City Society shall so request with the approval of the Annual Conference.

"(b) In addition to endowments for the general work of a City Society, we heartily encourage giving to a City Society endowments intended for the welfare of any Methodist Episcopal church or churches within its territory to be administered by that City Society according to the terms approved in accepting the funds.

"(c) When a property is transferred by the City Society to a local Board of Trustees we recommend the policy of securing to the City Society by bond and mortgage similar to that securing the Church Extension grants of the Board of Home Missions and Church Extension such an amount as shall have been invested by the City Society in that property.

"(d) When an advance is made by a City Society to meet a property emergency in a church locally owned without taking title to the property, satisfactory security shall be taken from the trustees to secure the payment of the same."

12. *An Appreciation*

We record our high appreciation of the work done by the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, and our very high appreciation of the efficient work done by the head of that department, Dr. Melvin P. Burns.

Millard L. Robinson, *Chairman*
Daniel L. Marsh
F. H. Coman
Azariah F. Reimer
John Thompson
John Rutledge

THE FOREIGN-SPEAKING GROUP

We are deeply gratified with the appointment of the Rev. William M. Gilbert as head of the Bureau of Foreign-Speaking Work, and we pledge to him our hearty support in this important and difficult work.

We record with pleasure the growing consciousness which is dawning upon the whole Church in its relation to the foreign-speaking elements to be found in so large a proportion of our parishes. "Every church a center of activity for every element in the community needing our ministry"—is fast becoming our goal, if not a present reality.

The gospel we have to offer to our constituencies is so filled with positive principles that we dare not give a large place to negations. It is, however, well to remind ourselves that our positiveness is not so often set over against the lack of belief in and practice of certain Christian principles and precepts, but rather against those elements which we look upon to be perversions of Christian beliefs and practices, and many times perversions so great as to become unChristian. Also, the loosening hold of the old church upon the foreigners in our communities, due to the growth of democratic ideals within them, has made the question not simply one of Romanism or Protestantism, but of belief or unbelief. And the insidious propaganda of cults and isms—"wiser in their generation than the children of light," has driven numbers of these people into those narrow channels of belief wherein their "latter state is worse than the first".

In view of these things, and the magnitude of the opportunities presented, we commend the following as wise means towards the end of making Christian and Protestant those to whom we minister:

1. The inauguration of the best methods of religious instruction, adapted to the group with which we are working, and the materials available.

2. The establishment of week-day religious instruction as rapidly as constituency, equipment, staff, and lesson material can be provided.

3. The use of religious literature of established worth. Calling special attention of our workers to the facilities for the location of such materials through the Bureau of Information for Language Publications. Miss Amy Blanche Greene, 150 Fifth Avenue, New York City.

4. The approach of the entire family group, as such, instead of that form of approach which so emphasizes one element as to neglect the other elements.

5. The imperative necessity of every English-speaking church making an approach to the isolated foreign-speaking family or families within its parish, and the relating of those reached to the English-speaking church and congregation.

6. Co-operation with all helpful agencies—social, civic, educational—working in our respective communities, whenever possible.

Believing that the regular methods of administration are not adequate to the necessities of our foreign-language work, we recommend;

1. That the Bureau of Foreign-Speaking Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church be requested to work out ways and means to facilitate a more ready transfer of foreign-speaking pastors from one English-Speaking Conference to another; and that we express it to be our judgment that the Bureau of Foreign-Speaking Work should become the clearing house for the recommendation of such transfers.

2. That the Bureau of Foreign-Speaking Work organize the pastors of, and other workers with, the respective language groups, for the mutual exchange of ideas and methods, for the united expression of their desires and wishes to the whole Church, for the purpose of creating and training a specialized leadership, and the promotion of such other matters as are of particular interest to their respective groups; and that such groups be under the direction of the Bureau of Foreign-Speaking Work.

3. In view of the great dearth of competent American workers among Foreign-language groups and the even greater lack of Foreign-language workers, scarcely any of whom have received adequate training for their specific task; and in view of the fact that we have no Methodist center of training for workers among Foreign-language groups, we must earnestly urge that the Bureau of Foreign-speaking Work do all in its power to provide one or more additional centers for the training of such workers in connection with institutions where their adequate intellectual, social, and spiritual training may be assured.

4. We also call attention to the necessity of providing special scholarships for well qualified students preparing for work among Foreign-language groups, and in special cases the great value of providing fellowships enabling the students to study the life, spirit, and language of the people in their native lands.

Louis F. W. Lesemann, *Chairman*
Fred W. Church, *Secretary*

THE GOODWILL INDUSTRIES GROUP

In these days of social and industrial crisis we believe that the Goodwill Industries have a distinctive opportunity.

The sore between capital and labor has become more festered. Ugly omens of warfare are in the atmosphere everywhere. The Church must not pass by on the other side.

Tens of thousands of men and women have been thrown out of employment and, while the rich have become richer, the poor have become poorer. Before the Church can truly preach the gospel to the poor it must feed the hungry, clothe the naked, visit the sick, and aid the unemployed.

The Goodwill Industries in eighteen cities are attempting this task of helpful ministry. Last year $408,000 was paid out in wages and 202,500 days of work given, while hundreds of thousands of garments, shoes and pieces of furniture were distributed to the needy at a nominal cost.

This enterprise is not merely social service or a materialistic ministry. It is also distinctly a spiritual ministry.

In twelve ways the Goodwill Industries are ministering to spiritual ends:

1. They maintain a missionary staff. All regualr employees are chosen because they are Christians and are employed first as missionaries.

2. They serve a missionary field and render missionary service, such as teachers and helpers in the church and Sunday School.

3. They promote a patriotic service from spiritual motives. Their work among the foreigners is both Americanization and Christianization.

4. They are organized as a missionary school teaching trades to the handicapped and unskilled in the name of Christ.

5. They teach thrift in a day of extravagance, their primary object in saving waste materials is to save wasted lives.

6. They stimulate self-respect. They teach that all honest labor is honorable, that laziness is a vice and that all artificial distinctions in labor are discreditable and unChristian.

7. They teach industrial justice and democracy. They not only teach but practice industrial democracy by giving their employees a voice in the Board of Directors and a just wage. They work not for profit but for service.

8. They give vocational guidance. Our job is not to put round pegs in square holes but round pegs in round holes.

9. They evangelize philanthropy. None who come to us are treated as a pauper but all as sons of God.

10. They are the Church's right arm in caring for the neglected. Thus they disarm criticism against the Church for ministering to the "well-to-do", and forgetting the poor.

11. They fill social service with love. Our God is not humanity, but Christ who gave Himself for humanity. Through day nurseries, kindergartens, industrial clubs, free employment bureaus, clinics, fresh air farms our social work becomes labors of love.

12. *Finally* they preach the gospel to the poor in mission churches and the social message to the rich in their own churches.

In view of our industrial specialization in the collection of waste materials we recommend that the churches in cities having Goodwill Industries send their cast-off material to the Goodwill Industries instead of conducting rummage sales.

We recommend to the Goodwill Industries in all cities to keep true to the high spiritual aims upon which they are founded.

We are grateful to God for Dr. E. J. Helms our foster parent, teacher and leader and for the Morgan Memorial of Boston, our Alma Mater.

R. E. Scully, *Chairman*
A. H. Chapman
Samuel Quickmire
Ezra Cox
W. A. Charleton

THE CITY CHURCH GROUP

1. *In regard to the relation of the downtown church to other churches when it is not the dominant church of the city.* The downtown church must not be treated as an independent institution and left to its own resources, but should be made the center of local Methodism to accomplish the largest results for the Kingdom. The churches must be co-ordinated and act together in many matters. The downtown church is the natural co-ordinating agency; because of its location it is the reception room and feeder for the other churches. Strangers come first to the downtown district, and it is imperative that an active church with a compelling program and commanding leadership be there to win them during the first six months of their stay. It is also the cutting edge for the whole Church as it faces civic, social and industrial problems. It should also be the representative spokesman and deliver a compelling message. To this end the downtown church should be supported financially and assisted with leadership from the other churches. It should also be directed by some organization, either city missionary society or a council representative of the entire Church.

2. *Where the downtown church is the dominant church in the city,* such a church does not need assistance financially or in leadership, but it should be a voice for and a feeder to the other churches. It should be a pacemaker for the outlying churches stimulating them by its evangelistic zeal and social service. It also should be able to serve them through the specialists on its staff and in many other ways.

3. *There is need in any case of some authority that is more than advisory.* This may either be a council of all the churches or enlarged power given to the Department of City Work of the Board of Home Missions and Church Extension in order that definite policies may be determined and the whole task of the church co-ordinated.

4. *In regard to the relationship of the preacher to civic and social forces,* the preacher should be a prophet and interpret the message of the gospel to the social needs. The position of the downtown church in the heart of the city and the procession of people who pass through the church demands a strong personality and a challenging voice. The pulpit should be supplied by men of vision and power who should be given enough freedom from administrative work to prepare and deliver the message. The preacher must also be a promoter of the Kingdom by his personal contacts with other organizations representing civic, social and industrial groups through which justice, morality and better social conditions may be obtained.

5. *The relation of the preacher to politics.* The downtown preacher occupies a commanding position and should use his pulpit with the greatest care and discretion. He should avoid partisanship and only be interested in the righteousness or unrighteousness of the various political questions. He should build a constructive program more largely than simply following the course of criticism. He should find points of contact and endeavor to unite all forces of righteousness; he should take plenty of time to get ready, to take council, and to complete plans before attempting any definite thing. He should always be sure of his facts and as far as possible work through others.

6. *The preacher in relation to the city courts.* The downtown church has an imperative responsibility in the work of municipal courts and institutions. The shift of emphasis from the offence to the offender, the growth of crime, and the increasing difficulty of the poor to obtain justice emphasizes the opportunity of the Church to bring its ministry into one of the most urgent of social situations.

Respectfully submitted by the Committee,

R. L. Semans, *Chairman*
Carl E. Bash
G. S. Lackland
R. A. Hunt
T. T. Crawford

THE CITY EVANGELISM GROUP

To bear the glad news of the kingdom of God, the kingdom of the more abundant life; this is the task of the Christian Church. This is evangelism, for evangelism is as broad as human need. Its task is to combat every form and every consequence of human sin; to lift man into the highest and best that God has to give. The relations through science of the facts of individual and social human life have unfolded new possibilities for evangelistic effort. A full gospel today covers a wide range of human interests and more than ever demands

the sacrificial devotion of every Christian whether minister or layman.

The growing consciousness of the possibility of human progress under human direction sends us with eager zeal to the task of the diagnosis and cure of human ills. To this end full use must be made of the manifold agencies of modern life in an endeavor to make Christ real to all men,—the Christ to whom every human need was an evangelistic opportunity. To furnish and use the agencies that bring and perpetuate the deeper life is the task of evangelism; to enthrone in every human heart the actual transforming power of God, therefore, continues to be the supreme end of every Church activity.

The Master of men frequently mentioned two types of people that we have too often neglected, the poor and those in prison, the dependents and the delinquents. An adequate program of evangelism must include these to whom by His own word Christ came especially. We commend such work of the "Board of Home Missions and Church Extension of the Methodist Episcopal Church as is being done under the direction of Dr. F. O. Beck in the Juvenile Courts of Chicago. A new scientific emphasis, yet an emphasis as old as the Gospel is being made. The emphasis of Jesus was upon the redemption of the offender rather than upon punitive payment for an offence, an emphasis upon restoration rather than penalty."

The World War involved not only physical but moral risk. To the young men who so freely gave themselves in the hour of the nation's and humanity's need we owe our best effort that they may have the priceless gift represented in sturdy Christian character. We urge our pastors to give special attention to our ex-service men. New temptations forced upon them by war conditions demand new devotion on the part of pastors and friends. When we note that the service and ex-service man was and is but the average young man of a community our admonition is pertinent to all men.

We deeply appreciate our efficient and faithful leader, Dr. George B. Dean. Tactful, optimistic, persistent, sensible, true to the best in life, a man of wide social vision and deep spiritual insight, he is, we believe, such a leader as the Church needs in this day when old ideals must be conserved and new methods tried, when all sorts and conditions of men and all sorts of theories must be honestly but fearlessly met.

Respectfully submitted by the committee,

C. O. Ford, *Chairman*
E. Roy Myers, *Secretary*
L. K. Willman
E. D. Rushton
D. D. Vaughan

GENERAL PROGRAM

TUESDAY, FEBRUARY 22

MORNING SESSION

9:30 **Devotions**—Rev. Fred Winslow Adams, Pastor Trinity Methodist Episcopal Church, Springfield, Massachusetts.

10:00 **The City Challenge and Conquest**—Rev. Melvin P. Burns, Superintendent of the Department of City Work, Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia, Pennsylvania.

10:30 **What Constitutes a Successful Community Church**—Rev. Orrin W. Auman, Superintendent of the Denver District, Colorado Conference, Denver, Colorado.

10:50 **Discussion**—Led by Rev. H. J. Burgstahler, Pastor Central Park Methodist Episcopal Church, Saint Paul, Minnesota.

11:00 **Church Staff—Place and Function**—Rev. William S. Mitchell, Pastor Calvary Methodist Episcopal Church, Philadelphia, Pennsylvania.

11:20 **Discussion**—Led by Rev. William G. Seaman, Pastor First Methodist Episcopal Church, Gary, Indiana.

11:30 **Publicity for City Methodism**—Rev. Ralph Welles Keeler, Director of the Bureau of Publicity of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, Chicago, Illinois.

11:50 **Discussion**—Led by Rev. Azariah F. Reimer, Executive Secretary of the Boston City Missionary and Church Extension Society, Boston, Massachusetts.

12:00 **Announcements**

AFTERNOON SESSION—2:00 to 5:00

SECTIONAL GROUP MEETINGS

I. **City Society Group**—Led by Rev. Millard L. Robinson, Executive Secretary of the New York City Society of the Methodist Episcopal Church, New York City.

II. **Foreign-Speaking Group**—Led by Rev. Charles W. Blanpied, of the Bureau of Foreign-Speaking Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, New York City.

III. **Goodwill Industries Group**—Led by Rev. Edgar J. Helms, Secretary of the Bureau of Goodwill Industries of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, and Pastor of the Morgan Memorial Methodist Episcopal Church, Boston, Massachusetts.

IV. **City Church Group**—Led by Rev. Joseph M. M. Gray, Pastor Elm Park Methodist Episcopal Church, Scranton, Pennsylvania.

V. **City Evangelism Group**—Led by Rev. George B. Dean, Superintendent of the Department of Evangelism of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia, Pennsylvania.

EVENING

Reception to Delegates by Buffalo Methodism

Addresses of Welcome:

Bishop William Burt, Resident Bishop of Buffalo Area, Buffalo, New York.

Rev. Bruce Wright, Pastor Asbury-Delaware Methodist Episcopal Church, Buffalo, New York.

Responses:

Rev. J. St. Clair Neal, Executive Secretary of the Baltimore City Missionary and Church Extension Society, Baltimore, Maryland.

Rev. George G. Vogel, Executive Secretary of the Associated City Societies of the Newark Conference, Newark, New Jersey.

WEDNESDAY, FEBRUARY 23

MORNING SESSION

9:15 **Devotions**—Rev. Fred Winslow Adams.

9:35 **Relation of Doctrinal Preaching to the New Day**—Rev. Harris Franklin Rall, Professor of Systematic Theology, Garrett Biblical Institute, Evanston, Illinois.

10:10 **Discussion**—Led by Rev. William H. Wehrly, Superintendent of Cincinnati District, West Ohio Conference, Cincinnati, Ohio.

10:20 **Our Obligation to the New American—Will the Church Meet It?**
Rev. Charles W. Blanpied, Director of the Bureau of Foreign-Speaking Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia, Pennsylvania.

10:40 **Discussion**—Led by Rev. Carl D. Gage, Superintendent of Italian Work of the Methodist Episcopal Church, Chicago, Illinois.

10:50 **Training of Specialized Staff Leadership**—Professor Walter S. Athearn, Director of the Department of Religious Education, Boston University, Boston, Massachusetts.

11:10 **Discussion**—Led by Rev. Daniel L. Marsh, Executive Secretary of the Pittsburgh City Missionary Society and Pastor of Smithfield Methodist Episcopal Church, Pittsburgh, Pennsylvania.

11:20 **The Larger Ministry of the Downtown Church**—Rev. John Thompson, Pastor First Methodist Episcopal Church, Chicago, Illinois.

11:40—**Discussion**—Led by Rev. John G. Benson, Pastor Union Methodist Episcopal Church, New York City.

11:50 **Evangelism Adapted to the Unchurched Downtown City Group**—Rev. George B. Dean.

12:00 **Announcements.**

AFTERNOON SESSION—2:00 to 5:00

SECTIONAL GROUP MEETINGS

I. **City Society Group**—Led by Rev. Millard L. Robinson.
II. **Foreign-Speaking Group**—Led by Rev. Charles W. Blanpied.
III. **Goodwill Industries Group**—Led by Rev. Edgar J. Helms.
IV. **City Church Group**—Led by Rev. Joseph M. M. Gray.
V. **City Evangelism Group**—Led by Rev. George B. Dean.

EVENING

General Theme—"The Centenary Up-to-Date and the Next Step Forward."

Address—Bishop Thomas Nicholson, Resident Bishop Chicago Area, Chicago, Illinois.

Illustrated Lecture—Rev. Ralph E. Diffendorfer, Secretary of Educational Department, Commission on Conservation and Advance, of the Methodist Episcopal Church, Chicago, Illinois.

SPECIAL GROUP MEETINGS

1. **Niagara Falls, New York** 2. **Lockport, New York**
The speakers will be representative men from the Council of Cities.

THURSDAY, FEBRUARY 24

MORNING SESSION

9:15 **Devotions**—Rev. Fred Winslow Adams.

9:35 **The Social Crisis—Can the Church Meet It?**—Rev. Alfred E. Craig, Pastor Trinity Methodist Episcopal Church, Evansville, Indiana.

9:50 **The Industrial Crisis—Can the Church Meet It?**—Rev. James A. Beebe, Dean of the School of Theology, Boston University, Boston, Massachusetts.

10:25 **The Industrial and Social Significance of the Present Immigration**—Honorable Frederick A. Wallis, United States Commissioner of Immigration, Ellis Island, New York.

11:10 **Discussion**—Led by Rev. G. S. Lackland, Pastor Grace Methodist Episcopal Church, Denver, Colorado.

11:30 **Shop Meetings in Action**—Led by Rev. George B. Dean.

AFTERNOON SESSION

2:40 **Devotions**—Rev. Fred Winslow Adams.

3:00 **Evangelism**—Rev. George B. Dean.

A. **Street and Shop Meetings**—Rev. D. D. Vaughan, Professor of Evangelism, Social Service Department, Boston School of Theology, Boston, Massachusetts.

Discussion

B. **Forum**—George W. Coleman, President of Open Forum National Council and Organizer, Ford Hall, Boston, Massachusetts.

Discussion

5:00 **Reports of Committees**

5:50 **Adjournment**

PROGRAM SECTIONAL GROUP MEETINGS

CITY SOCIETY GROUP

The men named under each topic were allowed 15 minutes each to open the discussion, leaving 20 minutes for each subject to be discussed by the delegates.

TUESDAY AFTERNOON, FEBRUARY 22

General Topic: Organization

1. To what extent has the last General Conference incorporated the recommendations of preceding Councils of Cities?
   Rev. J. C. Nicholson, Baltimore, Maryland.
2. What remains to be done by the City Society and by the Board of Home Missions and Church Extension to make the City Societies the efficient operating auxiliaries of the Board of Home Missions and Church Extension for all City Missionary and Church Extension Work in the respective cities?
   Rev. Daniel L. Marsh, Pittsburgh, Pennsylvania.
3. What organization and program will vitalize the life and work of a City Society in the average city of 50,000 to 500,000 in population?
   Rev. W. H. Wehrly, Cincinnati, Ohio.
4. Improvements in organization for the widest distribution of responsibility consistent with operating efficiency.
   Rev. H. R. DeBra, Gary, Indiana.
5. Co-operation with other denominations in developing a city-wide program.
   Rev. John Thompson, Chicago, Illinois.

WEDNESDAY AFTERNOON, FEBRUARY 23

General Topic: Operation

1. The Making of the Budget.
   Rev. George L. Search, Philadelphia, Pennsylvania.
2. Raising the resources. a. Money. b. Men.
   Rev. George G. Vogel, Newark, New Jersey.
3. The City Society and Local Church Property—Extension, Conservation and Adaptation.
   Rev. W. A. Layton, Brooklyn, New York.
4. What Supervision and Reports are Necessary to Check Up Constantly in the Efficiency of the Workers?
   Rev. R. E. Scully, Cincinnati, Ohio.
5. The City Society and Special Types of City Work, Particularly, Foreign-Speaking, Goodwill Industries, The Downtown Church, and General Evangelism.
   Rev. F. H. Coman, Buffalo, New York.

FOREIGN-SPEAKING GROUP

Needs for Associations of Language Pastors, and Workers.

Relationship to Various Catholic Bodies.

Foreign-Language Literature. Miss Amy Blanche Greene.

Religious Education, Especially the Use of Graded Sunday School Lessons.

Programs of Individual Pastors.

GOODWILL INDUSTRIES GROUP

FEBRUARY 22-24, 1921

1. **What Ought to be the Economic and Industrial Principles of the Goodwill Industries?**
   Rev. Thomas Greene, St. Louis, Missouri.
   Discussion.

2. **Goodwill Industries in Relation to Other Organizations**
   1. How secure co-operation with other organizations and enlist their support for the Goodwill Industries.
      Rev. W. S. Burton, Buffalo, New York.
   2. Relation of Goodwill Industries to other organizations that are antagonistic to our work.
      Rev. Hardy A. Ingham, Los Angeles, California.
   3. The Goodwill Industries and the Community Chest.
      Rev. R. E. Scully, Cincinnati, Ohio.

3. **Discussion of Last Year's Program**
   Ten minutes for the author of each paper of last year to note any changes or improvements he would make in view of a year's thought and experience.

4. **Promotion**
   1. By a Survey of the Local Field.
      Rev. C. E. Chapman, Pittsburgh, Pennsylvania.
   2. By the Spoken Word in Churches, Lodges, Clubs, etc. Type of Addresses that Produce Best Results.
      Rev. F. M. Baker, Cleveland, Ohio.
   3. By Written Matter—Circulars, Letters, Pictures, Public Press, etc.
      Rev. Ezra Cox, Denver, Colorado.
   4. By Telephone.
      Rev. A. N. Chapman, Philadelphia, Pennsylvania.
   5. By Women's Auxiliary and Other Organizations.
   6. By District Visitors.
   7. By a Quarterly Paper—Shall We Have a Syndicated Paper?

5. **Standards in Manufacture**
   1. The Operation Basis as a Means to Promote Justice for the Worker and Safety for the Industries.
      Rev. A. G. Young, Boston, Massachusetts.
   2. How Develop a Worth-While Tinker Shop.
      A. F. Carlyle, St. Paul, Minnesota.
   3. Remaking New Garments from Old.
      H. A. R. Carlton, Los Angeles, California.
   4. Economies that May be Introduced in Work Rooms.
      J. W. Wilcox, Cincinnati, Ohio.

6. **Standardization**

Is it Advisable and How Standardize?

1. Purposes.
2. Reports.
3. Trade Mark.
4. Personnel or Requirements for Helpers.
5. Wages.

7. **A Session With Sam Quickmire In A School of Goodwill Salesmanship**

CITY CHURCH GROUP

TUESDAY

A Suggested Program of Relations Between the Downtown Church and Others of the Denomination: When the Downtown Church is Not Dominant. Rev. O. J. Shoop, Pittsburg, Pennsylvania.

Discussion led by Rev. L. M. Lounsbury, Rochester, New York, and Rev. Roy L. Smith, Minneapolis, Minnesota.

A Suggested Program of Relations Between the Downtown Church and Others of the Denomination: When the Downtown Church is Dominant.

Discussion led by Rev. H. J. Burgstahler, St. Paul, Minnesota, and Rev. Mark Kelly, Troy, New York.

A Suggested Program of Relations Between the Downtown Church and the Department of City Work of the Board of Home Missions and Church Extensions of the Methodist Episcopal Church. Rev. Philip L. Frick, Schenectady, New York.

Discussion led by Rev. John Lowe, Fort, Louisville, Kentucky, and Rev. M. P. Burns, Philadelphia, Pennsylvania.

WEDNESDAY

The Downtown Preacher in his Civic and Social Relations. Rev. C. N. Pace, Duluth, Minnesota.

Discussion led by Rev. C. S. Riker, Cincinnati, Ohio.

The Downtown Preacher and the Local Courts. Rev. Frank O. Beck, Chicago.

Discussion led by Rev. W. G. Seamans, Gary, Indiana.

The Downtown Preacher and Local Politics. Rev. J. W. G. Fast, Akron, Ohio.

Discussion led by Rev. Paul E. Edwards, Brooklyn, New York.

CITY EVANGELISM GROUP

Industrial Evangelism. Rev. W. J. Jones, Steubenville, Ohio.

City Evangelism. Rev. E. Roy Myers, Chelsea, Massachusetts.

Pocket Testament Evangelism. Rev. E. W. Rushton, Wayne, Pennsylvania.

New Aspects of Evangelism. Prof. H. F. Rall, Evanston, Illinois.

The Ex-Service Man in the Community. Rev. H. E. Rompel, Joliet, Illinois.

MINUTES OF THE FOURTH ANNUAL MEETING OF THE COUNCIL OF CITIES OF THE METHODIST EPISCOPAL CHURCH, BUFFALO, N. Y.

February 22-24, 1921

TUESDAY, FEBRUARY 22

Morning Session

The Fourth Annual Meeting of the Council of Cities of the Methodist Episcopal Church was called to order at 9:30 A. M., in the Hotel Statler, Buffalo, New York, February 22, 1921, by Melvin P. Burns, Superintendent of the Department of City Work of the Board of Home Missions and Church Extension.

Fred Winslow Adams, Pastor of the Trinity Methodist Episcopal Church, Springfield, Massachusetts, conducted the devotional service.

On motion, M. M. Brown, pastor of the Methodist Episcopal Church, Lorain, Ohio, was elected recording secretary.

John Thompson took the chair while M. P. Burns addressed the Council on "The City Challenge and Conquest." (See address, page 12).

It was voted that the paper read by M. P. Burns be published immediately.

M. P. Burns resumed the chair and introduced Orrin W. Auman, Superintendent of the Denver District, Colorado Conference, Denver, Colorado, who spoke on "What Constitutes a Successful Community Church." (See address, page 24).

The discussion of this paper was opened by H. J. Burgstahler, Pastor Central Park Methodist Episcopal Church, St. Paul, Minnesota, and was participated in by: C. E. Scudder, Don Ford, M. L. Robinson, G. G. Hollingshead, and John Thompson.

"The Church Staff: Its Place and Function," was presented by William S. Mitchell, Pastor Calvary Methodist Episcopal Church, Philadelphia, Pennsylvania. (See address, page 30).

The discussion was led by William Seaman, Pastor First Methodist Episcopal Church, Gary, Indiana, and was participated in by L. F. W. Lesemann, John Lowe Fort, F. W. Adams, J. M. M. Gray, G. G. Hollingshead and others.

Ralph Welles Keeler, Director of the Bureau of Publicity of the Board of Home Missions and Church Extension, Chicago, Illinois, addressed the Council on "Publicity for City Methodism." (See address, page 35).

The announcements were made by M. P. Burns. Fred Winslow Adams pronounced the benediction, and the Council adjourned.

Afternoon Session

The afternoon was devoted to the following group meetings:

1. *City Society Group*—Led by Millard L. Robinson, Executive Secretary of the New York City Society of the Methodist Episcopal Church, New York City.

2. *Foreign-Speaking Group*—Led by Charles W. Blanpied, of the Bureau of Foreign-Speaking Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, New York City.

3. *Goodwill Industries Group*—Led by Edgar J. Helms, Secretary of the Bureau of Goodwill Industries of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, Boston, Massachusetts.

4. *City Church Group*—Led by Joseph M. M. Gray, Pastor Elm Park Methodist Episcopal Church, Scranton, Pennsylvania.

5. *City Evangelism Group*—Led by George B. Dean, Superintendent of the Department of Evangelism of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia, Pennsylvania.

Evening Session

The evening session was an informal reception given the delegates by the twenty-eight Methodist Episcopal Churches of Buffalo, in the Asbury-Delaware Avenue Methodist Episcopal Church.

The meeting was in charge of Rev. C. X. Hutchinson, Superintendent of the Buffalo District. Because of the illness of Bishop William Burt, a message from him was read by Rev. D. W. Howell, Corresponding Secretary of the General Deaconess Board. (See address, page 10).

This was followed by an address of welcome by Rev. Bruce S. Wright, Pastor of Asbury-Delaware Church. The audience was then favored with solos by Mrs. Stella Taglialatela, wife of the Italian Pastor of the Asbury-Delaware Avenue Church, accompanied on the piano by her son Pietro, Jr. Responses were made by Rev. St. Clair Neal, Executive Secretary of the Baltimore City Missionary and Church Extension Society, Baltimore, Maryland, and Rev. George G. Vogel, Superintendent Associated City Societies of the Newark Conference, Newark, New Jersey.

On motion of Rev. J. M. M. Gray, the following motion was passed; "That a committee consisting of Rev. C. X. Hutchinson, Rev. Bruce Wright, Rev. W. S. Mitchell, and Rev. P. L. Frick convey the greetings of this meeting to Bishop William Burt. Rev. P. L. Frick, a former pastor of Asbury-Delaware Avenue Church gave a few words of greeting and pronounced the benediction.

WEDNESDAY, FEBRUARY 23

Morning Session

The Council was called to order by M. P. Burns at 9 A. M.

Devotions were led by Fred Winslow Adams.

The first speaker, Harris Franklin Rall, Professor of Systematic Theology, Garrett Biblical Institute, Evanston, Illinois, discussed "Doctrinal Preaching and the New Day." (See address, page 44).

The discussion which followed was led by William H. Wehrly, Superintendent of the Cincinnati District, West Ohio Conference, Cincinnati, Ohio.

Bishop Charles L. Mead was introduced to the Council and gave a much appreciated message.

M. P. Burns made some announcements, after which he presented Walter S. Athearn, Director of the Department of Religious Education of Boston University, Boston, Massachusetts, who spoke on "The Training of Specialized Staff Leadership." (See address, page 57). The discussion was led by Daniel A. Marsh, Executive Secretary of the Pittsburgh City Missionary Society and Pastor of Smithfield Methodist Episcopal Church, Pittsburgh, Pennsylvania.

Further announcements were made by M. P. Burns and Ralph Welles Keeler. M. P. Burns announced the following as the Committee on Resolutions: D. L. Marsh, J. St. Clair Neal, J. L. Fort, Robert Stansell and Fred Clare Baldwin.

The closing address of the morning, "The Larger Ministry of the Down-Town Church", was delivered by John Thompson, Superintendent of the Chicago Missionary and Church Extension Society of the Methodist Episcopal Church, Chicago, Illinois, and pastor of First Methodist Episcopal Church, Chicago, Illinois. (See address, page 76).

On motion of W. G. Seaman, seconded by W. H. Wehrly, it was voted that the secretary of the Council send a message of greeting to Bishop William Burt.

The meeting adjourned at 12 o'clock after which a flash light picture of the Council was taken.

Afternoon Session

The afternoon was devoted to the following group meetings:

1. *City Society Group*—Led by Millard L. Robinson.
2. *Foreign-Speaking Group*—Led by Charles W. Blanpied.
3. *Goodwill Industries Group*—Led by Edgar J. Helms.
4. *City Church Group*—Led by Joseph M. M. Gray.
5. *City Evangelism Group*—Led by George B. Dean.

Evening Session

The evening session was held at Asbury-Delaware Methodist Episcopal Church.

Devotions were in charge of Rev. Bruce S. Wright, the Pastor. Rev. C. W. Miner, Superintendent of the New Castle District, of the Erie Conference, offered prayer.

Rev. C. X. Hutchinson, Superintendent of Buffalo District, introduced Bishop Thomas Nicholson of Chicago, who addressed the meeting upon "The Centenary Up-to-date and the Next Step Forward." (See address, page 93). Rev. Ralph E. Diffendorfer, Secretary of the Educational Department, Committee on Conservation and Advance, of Chicago was then introduced and presented a stereopticon lecture on "The Centenary Up To The Minute."

Announcements were made by M. P. Burns and Bruce Wright, after which the benediction was pronounced by F. H. Coman.

THURSDAY, FEBRUARY 24

Morning Session

The Counil of Cities was called to order at 9 A. M., by M. P. Burns, at the Lafayette Hotel, where the sessions for the day were held.

Devotions were led by Fred Winslow Adams.

Announcements were made by M. P. Burns and others.

The following resolution was presented by O. J. Randall:

Resolved that the following suggested outline of the program for future meetings of the Council of Cities be submitted to the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episopal Church, for consideration and such action as may be deemed advisable.

1. Let the morning program be so arranged as to provide for the presentation and discussion of papers upon the subjects related to the work of each of the several groups with some sort of equitable recognition of each. This need not preclude the presentation of themes of more or less general interest.

2. Let the several groups meet separately in the afternoon of the first and of the second day. But on the afternoon of the third day let all the groups meet together to bring in and pass upon the various group findings.

3. Let the City Church Group and the City Society Group be combined into one group.

4. Let it be the practice that not only the program for the morning session but the program, with speakers' names, for each group meeting be furnished each delegate prior to his leaving his home.

On motion of George G. Vogel, seconded by W. A. Layton, the Council unanimously passed the resolution.

The Chairman of the Council introduced James A. Beebe, Dean of the School of Theology, Boston University, Boston, Massachusetts, who addressed the Council on "The Industrial Crisis: Can the Church Meet It?" (See address, page 110).

The discussion was led by G. S. Lackland, Pastor of Grace Methodist Episcopal Church, Denver, Colorado.

A resolution was presented by C. W. Miner, of New Castle, Pennsylvania.

It was voted that this resolution be referred to the Committee on Resolutions.

Following a further discussion of the industrial situation, a motion was passed that this body raise a special committee of seven to bring in a resolution in regard to the Smith-Towner Bill, The Interchurch Steel Strike Report, The Campaign of the Employers on the Open Shop, and other questions.

The following committee was then named by the Chairman: D. L. Marsh, W. S. Mitchell, J. A. Beebe, G. G. Vogel, George E. Thorpe, A. J. Rinker, and W. D. Wehrly.

The Chairman then announced that James C. Nicholson of Baltimore would serve as Chairman of the Committee on Resolutions instead of D. L. Marsh, appointed on this special Committee.

The next speaker, D. D. Vaughan, Professor of Evangelism, Social Service Department, Boston School of Theology, Boston, Massachusetts, discussed "Street and Shop Meeting." (See address, page 131).

The discussion which followed was opened by George G. Vogel, of Newark, New Jersey. G. F. Francombe of Waukegan, Illinois, also spoke upon the question.

George B. Dean, Superintendent of the Department of Evangelism of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia, Pennsylvania, delivered an address on "Evangelism to the Unchurched Down-Town City Group." See address, page 82). A season of prayer, in which a number took part, followed, closing with a prayer by the speaker.

It was voted that in view of the telegram from the Hon. Frederick A. Wallis, United States Commissioner of Immigration at Ellis Island, New York, that he could not reach Buffalo in time to deliver his address on "The Industrial and Social Significance of the Present Immigration," his paper be received and printed in the report. (See address, page 117).

On motion of W. H. Wehrly, it was voted that we send to Commissioner Wallis, an assurance of our eager desire to hear him and our appreciation of his earnest effort to reach us.

On motion, the Council adjourned at 12 o'clock.

Afternoon Session

Devotions were led by Fred Winslow Adams.

It was voted we receive the report of the Special Committee raised at the morning session.

A motion was made that we go into executive session. This motion was laid on the table.

William S. Mitchell reported for this Special Committee as follows:

We, the members of the Council of Cities of the Methodist Episcopal Church, in annual session at Buffalo, New York, February 25, 1921, recommend to the ministers and laymen of our Church:

1. The conscientious reading of the report of the Interchurch World Movement Commission of Inquiry into the Steel Strike of 1919, a definite and comprehensive moral utterance by a large part of the Christian Church of America on a particular industrial situation, and record our appreciation of the work done by this Commission.

2. Because adequate knowledge is essential to correct judgment concerning great moral issues, we assert the right and consequent duty of the Church to acquaint itself with any industrial or social situation where moral issues are at stake in which labor or capital, either separately or together, are involved.

3. We assert the more fundamental right and duty of the Christian Church to preach and teach those ideals of social and industrial justice which will prevent the misunderstandings and strife now so characteristic of our human relations.

DANIEL L. MARSH, *Chairman Special Committee*
WILLIAM S. MITCHELL, *Secretary*
GEORGE G. VOGEL
JAMES A. BEEBE
WILLIAM H. WEHRLY
GEORGE E. THORPE

On motion of G. G. Hollingshead, seconded by G. G. Vogel, the report was unanimously adopted by a rising vote.

On motion of R. E. Diffendorfer, it was voted:

That we request M. P. Burns and his associates to consider as the major theme of the meeting of the Council of Cities in 1922 the building, equipment, staff, organization and program of the Community House or Parish House attached to the church.

On motion of F. W. Adams, it was voted that Sherman Rogers be invited to speak to us for twenty minutes during the afternoon session.

The Committee on Resolutions offered the following report:

Your Committee on Resolutions respectfully submits the following report:

Our thanks are due and are hereby tendered to Dr. M. P. Burns, the Presiding Officer of this Council, to our efficient and obliging Secretary, Dr. M. M. Brown, and to those officially associated with them, for the efficient services rendered in the preparation for the conduct of the very interesting and profitable program presented.

Dr. Fred Winslow Adams has greatly helped us in our devotional thought, and we extend to him our thanks.

We commend the brethren who have prepared the several able papers read, and the other brethren who have led in the discussions and thus added to both the interest and the value of every meeting.

We extend thanks to Bishop Thomas Nicholson for his fine address on Wednesday evening, and to Rev. Ralph E. Diffendorfer for his inspiring lecture and exhibition on the same evening.

To the Methodists of Buffalo, led by Bishop William Burt of this Area, and ably assisted by District Superintendent C. X. Hutchinson and Rev. Bruce Wright, we express our appreciation for the splendid welcome given us in the Asbury-Delaware Avenue Church on Tuesday evening, and for the comforts provided in our entertainment while in the City.

We gratefully recognize the courtesies extended by the Management of the Hotels and by the Press of the City in making our stay pleasant and giving fine publicity to our deliberations.

As to matters referred by the Council for special consideration: We deplore all attempts to accentuate racial antipathies in this country or elsewhere by any propaganda whatsoever, and so far as we can speak for the Methodist Episcopal Church we assert it to be its intention to conserve and increase respect for the liberties of all.

The Smith-Towner Education Bill provides for the creation of a Federal Department of Education, with a Secretary of Education in the Cabinet. In addition the Bill provides appropriations from the National Treasury to five distinct purposes. 1. For the removal of illiteracy. 2. For the Americanization of immigrants. 3. To aid in the payment of teachers especially in the rural and sparsely settled sections. 4. To introduce instruction in hygiene and health in the schools. 5. To furnish opportunities for teachers to prepare more thoroughly for their work.

We regard the passage of this Bill as greatly to be desired to the end that the education of our children, the training of our teachers, the Americanization of immigrants may be raised in national thought and action to a dignity at least to that now enjoyed by war, labor, agriculture and commerce.

Fred Clare Baldwin, *Chairman of Committee*
John Lowe Fort, *Secretary*
J. St. Clair Neal
J. C. Nicholson
Robert Stansell

On motion the resolutions were unanimously adopted.

The Chairman called upon George B. Dean to introduce the next speaker, Mr. George W. Coleman, President of The Open Forum National Council and Organizer, Ford Hall, Boston, Massachusetts, who spoke on "The Forum." (See address, page 139).

At the close of the address the speaker answered a number of questions.

Owing to severe illness both William M. Gilbert, Director of the Bureau of Foreign-Speaking Work of the Board of Home Missions and Church Extension and Alfred E. Craig, Pastor Trinity Methodist Episcopal Church, Evansville, Indiana, were unable to be present and speak as scheduled.

The report of the City Church Group was presented.

The report was accepted and adopted. (See report, page 154).

The report of the Goodwill Industries Group was presented.

The report was accepted and adopted. (See report, page 152).

The report of the City Evangelism Group was presented.

The report was accepted and adopted. (See report, page 155).

The report of the Foreign-Speaking Group was presented.

The report was accepted and adopted. (See report, page 151).

The report of the City Society Group was presented.

The report was accepted and adopted. (See report, page 148).

Daniel L. Marsh then presented the clause relative to M. P. Burns, which was passed by a unanimous rising vote.

M. P. Burns made suitable reply.

J. B. Trimble offered the closing prayer and pronounced the benediction, after which the Fourth Annual Meeting of the Council of Cities of the Methodist Episcopal Church adjourned.

Milton M. Brown,
Recording Secretary.

Those who were at the Fourth Annual Meeting of the Council of Cities at Buffalo and desire a flash light of the picture taken may secure one by sending money order for $1.50 to the King-Robinson Company, Photographers, 13½ East Swan Street, Buffalo, New York.

ROLL OF THOSE PRESENT

A

ADAIR, REV. Ross W., Executive Secretary Duluth Methodist Episcopal Union, 320 Ninth Avenue, Duluth, Minnesota.

ADAMS, REV. FRED WINSLOW, Pastor Trinity Methodist Episcopal Church, Springfield, Massachusetts.

ALLEN, REV. RAY, Executive Secretary Genesee Wesleyan Seminary, 177 Bryan Street, Rochester, New York.

ANDERSON, REV. S. H., Pastor Summerfield Methodist Episcopal Church, 757 Racine Street, Milwaukee, Wisconsin.

ATHEARN, PROFESSOR WALTER S., Director Department of Religious Education, Boston University, Boston, Massachusetts.

B

BAKER, REV. F. M., Superintendent of Goodwill Industries, Acme Hall, East Ninth and St. Clait Streets, Cleveland, Ohio.

BALDWIN, REV. F. C., District Superintendent Newark District, Newark Conference, 500 Park Avenue, East Orange, New Jersey.

BASH, REV. CARL E., Pastor Knickerbocker Avenue Methodist Episcopal Church, 249 Woodbine Avenue, Brooklyn, New York.

BEAUCHAMP, REV. J. H., Secretary Wilmington City Missionary Society, Third and Walnut Streets, Wilmington, Delaware.

BECK, REV. FRANK O., Pastor Wabash Avenue Methodist Episcopal Church, 3011 Indiana Avenue, Chicago, Illinois.

BEEBE, REV. JAMES A., Dean, School of Theology, Boston University, 72 Mount Vernon Street, Boston, Massachusetts.

BELL, MR. JOHN F., Secretary Lansing City Union, 225 W. Barnes Avenue, Lansing, Michigan.

BLACKBURN, REV. JOHN H., Pastor Main Street Methodist Episcopal Church, 795 South Main Street, Akron, Ohio.

BLANPIED, REV. CHARLES WESLEY, Bureau of Foreign-Speaking Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, 71 West 23rd Street, Room, 1604, New York, New York.

BOCKES, REV. L. C., Pastor Central Methodist Episcopal Church, corner Paige and John Streets, Lowell, Massachusetts.

BOLING, REV. J. W., District Superintendent Harriman District, Holston Conference, 2550 Virginia Avenue, Knoxville, Tennessee.

BRITTEN, REV. VICTOR S., District Superintendent Syracuse West District, Central New York Conference, 229 Clarendon Street, Syracuse, New York.

BROOKS, MR. R. A., Methodist Book Concern, 150 Fifth Avenue, New York, New York.

BROWN, REV. E. E., Pastor Richmond Avenue Methodist Episcopal Church, 468 Richmond Avenue, Buffalo, New York.

BROWN, REV. M. M., Pastor Twentieth Street Methodist Episcopal Church, Lorain, Ohio.

BURGSTAHLER, REV. HERBERT J., Pastor Central Park Methodist Episcopal Church, 711 Marshall Street, Saint Paul, Minnesota.

BURNS, REV. MELVIN P., Superintendent of the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pennsylvania.

BURTON, REV. WILLIS S., Pastor Grace Methodist Episcopal Church, Michigan Avenue and North Division Street, Buffalo, New York.

C

CAMPBELL, REV. T. H., District Superintendent Columbus District, Ohio Conference, 606 White Haines Building, Columbus, Ohio.

CARBONNIER, REV. JAMES, Italian Mission of the Methodist Episcopal Church, 212 Catawba Street, Syracuse, New York.

Carlson, Rev. B. E., Norwegian-Danish Methodist Episcopal Church, 44 Brookford Street, Roxbury, Massachusetts.
Carlton, Mr. H. A. R., Goodwill Industries, 342 North Main Street, Los Angeles, California.
Carlyle, Mr. A. F., Goodwill Industries, 12th and Cedar Streets, Saint Paul, Minnesota.
Carwardine, Rev. Chester, Pastor North Avenue Methodist Episcopal Church, 148 Delavan Street, Rochester, New York.
Cass, Mr. Leron S., Secretary Jamestown and Vicinity Methodist Union, 340 Falconer Street, Jamestown, New York.
Chaloux, Rev. L. B., Pastor Plymouth Methodist Episcopal Church, 443 Porter Avenue, Buffalo, New York.
Chapman, Rev. A. N., Superintendent Goodwill Industries, 913 Ridge Avenue, Philadelphia, Pennsylvania.
Chapman, Mr. E. C., Goodwill Industries, 25th and Smallman Streets, Pittsburgh, Pennsylvania.
Church, Rev. Fred W., Pastor Clinton Street Methodist Episcopal Church, 6 Holland Street, Binghamton, New York.
Churchill, Rev. C. H., Genesee Conference Evangelist, 168 Glenwood Avenue, Buffalo, New York.
Clark, Rev. Albert, Pastor Myrtle Street Methodist Episcopal Church, 838 Harrison Avenue, Scranton, Pennsylvania.
Clark, Rev. W. N., Pastor Community Methodist Episcopal Church, Honora and Fiftieth Streets, Chicago, Illinois.
Coleman, Mr. George W., President Open Forum National Council and Organizer, Ford Hall, Boston, Massachusetts.
Coman, Rev. F. H., District Superintendent Buffalo District, Genesee Conference, 9 Kay Terrace, Rochester, New York.
Cone, Rev. Frank A., District Superintendent Saint Paul District, Minnesota Conference, 718 Exchange Building, Saint Paul, Minnesota.
Conover, Rev. Elbert M., Secretary of Reconstruction Work, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pennsylvania.
Cook, Rev. R. B., Italian Work of the Methodist Episcopal Church, 1200 Altamont Street, Schenectady, New York.
Corya, Rev. Philip, Pastor Fletcher Methodist Episcopal Church, 723 Fletcher Avenue, Indianapolis, Indiana.
Courtice, Rev. T. R., Pastor First Methodist Episcopal Church, 345 East Third Street, Jamestown, New York.
Cox, Rev. Ezra, Pastor Epworth Methodist Episcopal Church, Denver, Colorado.
Crawford, Rev. B. F., Pastor Third Avenue Methodist Episcopal Church, 50 West Fourth Street, Columbus, Ohio.
Croft, Rev. A. J., Pastor Endion Methodist Episcopal Church, Duluth, Minnesota.

D

Davis, Rev. S. S., Pastor Grace Methodist Episcopal Church, 58 Mason Street, Rochester, New York.
Dean, Rev. George B., Superintendent of Department of Evangelism, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pennsylvania.
DeBra, Rev. H. R., Executive Secretary Calumet Missionary Society, 337 Jackson Street, Gary, Indiana.
Del Rosso, Rev. Vincenzo, Pastor Italian Mission of the Methodist Episcopal Church, 148 Third Street, Troy, New York.
Dever, Rev. J. S., Pastor Alta Sita Methodist Episcopal Church, East Saint Louis, Illinois.
Diffendorfer, Rev. Ralph E., Secretary Educational Department Comcommittee on Conservation and Advance of the Methodist Episcopal Church, 740 Rush Street, Chicago, Illinois.
Downey, Rev. H. H., Pastor Furman Street Methodist Episcopal Church, Syracuse, New York.

Dunham, Rev. W. J., District Superintendent Dayton District, West Ohio Conference, 728 Lexington Avenue, Dayton, Ohio.
Dunkley, Rev. Frank B., Pastor Asbury Methodist Episcopal Church, 414 Seventh Avenue, Milwaukee, Wisconsin.
Dunn, Rev. D. R., Pastor Croton Avenue Methodist Episcopal Church, New Castle, Pennsylvania.

E

Edwards, Rev. Paul E., Pastor Janes Methodist Episcopal Church, 268 Stuyvesant Street, Brooklyn, New York.
Eiss, Mr. George M., President Methodist Episcopal Union of Buffalo, 235 Morris Avenue, Buffalo, New York.
Ellis, Rev. H. A., District Superintendent Jamestown District, Erie Conference, 311 Lincoln Street, Jamestown, New York.
Ensor, Rev. John T., District Superintendent Baltimore East District, Baltimore Conference, 506 Evesham Avenue, Govans, Maryland.
Evans, Rev. E. M., District Superintendent Des Moines District, Des Moines Conference, 1245 Sixth Avenue, Des Moines, Iowa.
Evans, Rev. W. R., Pastor Bond Avenue Methodist Episcopal Church, 409 South Tenth Street, East Saint Louis, Illinois.

F

Fast, Rev. J. W. G., Pastor First Methodist Episcopal Church, 53 North Union Street, Akron, Ohio.
Foote, Mr. Alexander, 82 Oakland Avenue, Jersey City, New Jersey. Delegate of Jersey City, Hoboken and Bayonne Evangelization Union.
Ford, Rev. C. Oscar, District Superintendent Springfield District, New England Conference, 4 Howard Street, Springfield, Massachusetts.
Fort, Rev. John Lowe, Pastor Trinity Methodist Episcopal Church, Third and Guthrie Streets, Louisville, Kentucky.
Francombe, Rev. G. F., Pastor First Methodist Episcopal Church, Waukegan, Illinois.
French, Rev. Henry S., Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pennsylvania.
Finger, Rev. Jacob, Pastor Normal Park Methodist Episcopal Church, 9 Barton Street, Buffalo, New York.
Frick, Rev. P. L., Pastor First Methodist Episcopal Church, 607 State Street, Schenectady, New York.
Friedman, Mr. A. C., Business Manager Goodwill Industries, Michigan Avenue and North Division Street, Buffalo, New York.
Fruit, Rev. Walter R., Pastor Grand River Avenue Methodist Episcopal Church, 305 Pingree Avenue, Detroit, Michigan.
Fry, Rev. P. H., Executive Secretary Columbus Church Extension and City Missionary Society, 606 White Haines Building, Columbus, Ohio.

G

Gage, Rev. Carl D., Superintendent of Italian Work of the Methodist Episcopal Church, 731 Sholto Street, Chicago, Illinois.
Gall, Rev. C. H., Pastor Carn Hill Methodist Episcopal Church, 48 Tremont Street, Buffalo, New York.
Gietz, Mr. G., Goodwill Industries, 13th and Tyler Streets, Saint Louis, Missouri.
German, Rev. J. S., Superintendent Goodwill Industries, Broadway near Pratt Street, Baltimore, Maryland.
Gray, Rev. Joseph M. M., Pastor Elm Park Methodist Episcopal Church, Scranton, Pennsylvania.
Greene, Rev. Thomas E., Pastor Trinity Methodist Episcopal Church, 13th and Tyler Streets, Saint Louis, Missouri.
Gressley, Rev. L. H., Pastor Saint John's Methodist Episcopal Church, 624 Magnolia Avenue, Toledo, Ohio.
Grose, Rev. T. Willis, Pastor Saint Paul's Methodist Episcopal Church, 1910 Jefferson Street, Toledo, Ohio.

H

Hammaker, Rev. W. E., Pastor Trinity Methodist Episcopal Church, 283 Madison Avenue, Youngstown, Ohio.

Hartsock, Rev. F. D., District Superintendent Scranton District, Wyoming Conference, 812 Quincy Avenue, Scranton, Pennsylvania.

Hayes, Rev. Edward, Pastor Douglas Memorial Methodist Episcopal Church, 808 Eleventh Street, N. E., Washington, D. C.

Helms, Rev. E. J., Executive Secretary of the Bureau of Goodwill Industries of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, 89 Shawmut Avenue, Boston, Massachusetts.

Higbie, Rev. F. E., Pastor Central Avenue Methodist Episcopal Church, 527 Central Avenue, Toledo, Ohio.

Hollingshead, Rev. George H., Superintendent Goodwill Industries, 85 Railroad Avenue, Jersey City, New Jersey.

Hobson, Professor J. H., Delegate of Sioux City Methodist Union, 3803 Garrettson Avenue, Sioux City, Iowa.

Holtcamp, Rev. J. H., District Superintendent Michigan District, Central German Conference, 34 Vancouver Avenue, Detroit, Michigan.

Howell, Rev. Daniel W., Corresponding Secretary General Deaconess Board, 675-677 Ellicott Square, Buffalo, New York.

Howells, Rev. R. M., Pastor Olivet Methodist Episcopal Church, 6312 Grays Avenue, Philadelphia, Pennsylvania.

Hughes, Rev. W. A. C., Secretary Bureau of Negro Work, Board of Home Missions and Church Extension, 1909 Third Street, N. W., Washington, D. C.

Hunt, Rev. Robt. A., Assistant Pastor Grand Avenue Methodist Episcopal Church, Kansas City, Missouri.

Hutchinson, Rev. C. X., District Superintendent Buffalo District, Genesee Conference, 261 Richmond Street, Buffalo, New York.

I

Ingraham, Rev. Robt. S., District Superintendent Milwaukee District, Wisconsin Conference, 231 Seventeenth Street, Milwaukee, Wisconsin.

J

Jennings, Rev. B. L., Pastor Grace Methodist Episcopal Church, 39 William Street, Worcester, Massachusetts.

Jewett, Rev. H. J., Pastor Broadway Methodist Episcopal Church, 111 South Broadway, Dayton, Ohio.

Jones, Rev. E. W., Pastor Silverbrook Methodist Episcopal Church, 201 Woodlawn Avenue, Wilmington, Delaware.

Jones, Rev. R. S., Goodwill Industries, 1130 Thirty-first Street, Denver, Colorado.

Jones, Rev. William J., Pastor Finley Methodist Episcopal Church, 824 Lincoln Avenue, Steubenville, Ohio.

K

Keeler, Rev. Ralph Welles, Director of Bureau of Publicity, Board of Home Missions and Church Extension, 740 Rush Street, Chicago, Illinois.

Kelly, Rev. Mark, Pastor State Street Methodist Episcopal Church, 1724 Fifth Avenue, Troy, New York.

Kenney, Rev. Joseph, Pastor Lincoln Park Methodist Episcopal Church, Cleveland, Ohio.

Kester, Rev. Reese B., District Superintendent Minneapolis District, Northern Minnesota Conference, 615 Metropolitan Building, Minneapolis, Minnesota.

Killinder, Rev. Herbert, Pastor Asbury Avenue Methodist Episcopal Church, 1509 Detroit Avenue, Toledo, Ohio.

Kline, Mr. A. E., 150 Magnolia Avenue, Jersey City, New Jersey.

Koch, Rev. C. B., District Superintendent Cincinnati-Louisville District, Central German Conference, 3011 Bathgate Street, Cincinnati, Ohio.

L

Lackland, Rev. G. S., Pastor Grace Methodist Episcopal Church, West Thirteenth Avenue and Bannock Street, Denver, Colorado.

Lawrence, Rev. A. H., Goodwill Industries, Terre Haute, Indiana.

Layton, Rev. William A., Executive Secretary Brooklyn and Long Island Church Society, 47 Brevoort Place, Brooklyn, New York.

Lesemann, Rev. L. F. W., President Chicago Training School, 4949 Indiana Avenue, Chicago, Illinois.

Levit, Rev. M. E., Pastor Fifth Street Temple of the Methodist Episcopal Church, 544 North Fifth Street, Philadelphia, Pennsylvania.

Lockard, Rev. W. S., District Superintendent Pittsburgh District, Pittsburgh Conference, Bellefield Dwellings, Pittsburgh, Pennsylvania.

Lounsbury, Rev. L. M., Pastor First Methodist Episcopal Church, 603 University Avenue, Syracuse, New York.

Mc

McCormack, Rev. W. R., Pastor Grace Methodist Episcopal Church, 428 Pearl Street, Springfield, Missouri.

McKee, Rev. A. H., District Superintendent Duluth District, Northern Minnesota Conference, McKay Hotel, Duluth, Minnesota.

McLain, Rev. James L., Pastor South Baltimore Methodist Episcopal Church, 828 William Street, Baltimore, Maryland.

M

MacKellar, Rev. D. S., Pastor Court Street Methodist Episcopal Church, 814 Court Street, Scranton, Pennsylvania.

Manning, Rev. Louis H., District Superintendent Lansing District, Michigan Conference, 423 West Michigan Avenue, Lansing, Michigan.

Marsh, Rev. Daniel L., Executive Secretary Pittsburgh City Society, Seventh Avenue and Smithfield Street, Pittsburgh, Pennsylvania.

Marshall, Rev. C. C., Pastor First Methodist Episcopal Church, Bridgeport, Connecticut. (Address 150 Fifth Avenue, New York City.)

Martin, Rev. E. A., District Superintendent Binghamton District, Wyoming Conference, 82 Chestnut Street, Binghamton, New York.

Mason, Rev. Addison H., Pastor Methodist Episcopal Church, Hamburg, New York.

Mautone, Rev. R. A., Pastor Italian Mission of the Methodist Episcopal Church, 114 North Front Street, Reading, Pennsylvania.

Miller, Rev. I. E., District Superintendent Youngstown District, Northeast Ohio Conference, 315 Y. M. C. A. Building, Youngstown, Ohio.

Miner, Rev. C. W., District Superintendent, New Castle District, Erie Conference, 111 Milton Street, New Castle, Pennsylvania.

Miller, Rev. J. Lane, Pastor Franklin Street Methodist Episcopal Church, Johnstown, Pennsylvania.

Mitchell, Rev. Wm. S., Pastor Calvary Methodist Episcopal Church, 4730 Baltimore Avenue, Philadelphia, Pennsylvania.

Monagle, Mr. A. C., 426 Jamaica Street, Brooklyn, New York.

Moore, Rev. J. H., Goodwill Industries, Morgan Memorial Church, 89 Shawmut Avenue, Boston, Massachusetts.

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